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The Pacific

First Pure, then Peaceable; without Partiality and without Hypocrisy.

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[FOR THE PACIFIC.]

Dedication Hymn.

O Thou who hast with wondrous skill
Built and adorned the arching skies,
Who beautified earth with spring,
With flowers and fruits and autumn dyes—

We dedicate this house to Thee
In faith, with prayer, adoring song;
Our hearts we yield to thy control;
Our lives, dear Lord, to thee belong.

O Thou who hast with wondrous love
Devised for man redeeming grace,
Thy holy presence here make known,
Pervade and consecrate this place!

O promised Comforter divine,
Our thoughts inspire, our hearts inflame;
Come, sanctify this house of prayer,
That we have builded in thy name!

And when in coming days we meet
Within these walls, thus sacred made,
Each temple-heart, of right thine own,
With sanctifying truth pervade!

C. B. Botsford.

MINISTERIAL SALARIES—HIGH AND LOW.

BY REV. S. BRISTOL.

"For I mean not that other men be eased and you burdened. But by equality, that now at this time, your abundance may be a supply for their want, that there may be equality." (II Cor. viii: 13, 14.)

The object of this letter is to call attention to the shocking disparity in the salaries and support given to different ministers of the Gospel; and to suggest a method by which it may be remedied, so far, at least, as to take away the scandal from the sacred calling. Let us come at once to the hard facts in the case. Here, in a certain city, is located a preacher of the Gospel. He is the pastor of a large and wealthy church, and receives a salary of \$3,000. He lives in a fashionable part of the city, occupies a fine house, and pays a high rental. Its furniture corresponds with the house and the style of that quarter of the city. In the matter of servants, livery boys, and costly excursion trips, he moves along in the expensive grooves of his neighbors. At the end of the year, he takes account of stock, and finds his expenses have eaten up his income. He has nothing to give to benevolent causes, nothing to lay aside for a rainy day! Hard by him, in a quarter of the city where the poor congregate, and where vice abounds, and ignorance and filth, is a brother preacher. He was a classmate of him of the wealthy church—his equal in scholarship and talent, and by far his superior in moral power, in self-denial, and other Christian graces. But he has a passion for saving souls. He has heard the voice of the Master saying, "Go out into the lanes and highways and hedges and compel them to come in!" And there he is, with coat off, and sleeves rolled up, hard at work, going from alley to alley, and from one tenement to another, urging, beseeching, and compelling men to come in. He preaches in a hall, with benches for humble hearers, and not unfrequently he has persuaded the saloon-keeper to allow him to hold forth in that house of death the word of life and salvation! He is gathering in to the Sabbath-school and his newly formed church the poor and the lame and the blind! He is laying the foundations of a church which will by and by become a power in the city, and whose influence shall be felt afar! But where does he live, and what the stipend on which he and his family live? Go with me to self-denial street, and you shall see! Yon modest dwelling, with few rooms, and these scantily furnished—a small library, an almost empty larder, and his study is in the living room, or on the public street! His meagre salary can afford nothing better. Scarcely a dollar is spent at the livery stable, and an outing or vacation into the country for himself and family is not to be thought of, save at intervals, separated by years of continuous toil. The explanation of this is that the first named receives \$3,000 a year, and the last but one-fourth or one-third that sum; that is \$1,000 or \$750! Neither of these cases are at the extremes; but they fairly illustrate the disparities which exist in the support of ministers of the Gospel. Let us now consider what remedy can be found for this obvious inequality. In this paper we will consider what ministers can do, by direct and personal effort and self-denial, to equalize the burdens of the brotherhood.

1. Let them ponder thoroughly and admit the importance of having these lowly fields, in the city and in the country, evangelized and occupied by faithful preachers of the Gospel.

2. Let them personally visit their brethren there, and take their wives with them, and see with their own eyes how their brethren fare, and to what straits they are often reduced, to make the strap meet the buckle at the end of the year.

3. While their eyes are toward and full of fellow-feeling, let them resolve to

share their abundance with their poorer brethren, and thus bring about the "equality" Paul speaks of.

4. Returning to their homes, let them reconstruct their system of living and expenditures, so as to save money to help their poorer brother.

5. Let the pastor lay before his well-to-do or wealthy church statistics of meagre salaries of brother preachers in the poorer fields around, and also avow his purpose henceforth to share a considerable portion of his stipend with them. Let him tell them of his purpose to curtail his expenses and live in humbler style, to do this deed of love. The results of such a course would be:

1. A practical exhibit of loving your neighbor as yourself, and of John's exhortation, "Let him that hath two coats impart to him that hath none."

2. It would be a much needed reproof to those Christians, who spend large sums to maintain an equality in style of living with worldly people around them, and never think of maintaining an equality with their poorer brethren.

3. It would teach the church how to give, and do more to induce them to give, than a score of eloquent sermons. And should the wealthy church resent such a new departure of their pastor and cry out, "Away with him!" then let him go, for the Lord hath called him elsewhere. If Paul at Ephesus had received a salary of \$5,000, it is supposable that he would have expended it in a costly rental in a fashionable part of the city, and in other expensive ways, to keep up with the prevailing costly style. No, no! but rather he would have lived humbly to help his poorer brethren.

FROM PORTLAND, OREGON.

Not long since the Ministerial Association of Portland canvassed the number of additions on confession of faith to their several churches, for one year, and found that there was one convert to every thirteen church members; or, in other words, according to the best information obtainable, it requires thirteen Christians in this city one year to convert one person. How does this compare with the progress of the work in other cities? It seems as if this was a low average. But really, the number of Christians who make personal appeals to their friends to accept Christ is very few. Now, on the other side, look at the following: In this city, according to the latest statistics, there are three hundred and twelve licensed saloons, also fifty hotels, most of which have "bar attachments"; all of these are licensed to sell liquors in less quantities than one quart. Of wholesale liquor houses, there are twenty-four. It is probably within bounds to say that the average yearly sales in the saloons will amount to \$7,000 per year—some of them are known to exceed \$100,000 per annum. Say that one-half of the hotels dispense liquors; that would give three hundred and thirty-seven places where the vile stuff is sold at retail, thus making \$2,359,000 so spent. The average sales of the wholesale houses will amount, no doubt, to \$100,000 each—\$2,400,000 more. Then add to this the "family liquors" sold by numerous grocery stores, easily amounting to from \$500,000 to \$700,000, together with the sums derived from sales at restaurants, drug stores, breweries, etc., and it is believed that the enormous sum of \$8,000,000 per annum would be reached for that which is of no earthly use to any one—for that which degrades every one connected with it, both buyer and seller, and is rapidly carrying the flower of our people to that state wherein they will be without God, and without hope in the world. Now, I am not a pessimist, by any manner of means; God reigns, and is certain to win the world to himself ultimately; but in view of the prodigious efforts the devil is putting forth, and the lukewarmness on the part of professing Christians, it is very evident to even an ordinary observer that we are not anywhere near the millennium. In talking over this matter with a well-known business man the other day, one who has opportunity for being well posted, he declared that it was his firm conviction that fully eighty per cent. of all the business men in this city, were drinking men to a greater or less degree. Another gentleman, once a prominent educator, now in the real estate business, said to me, in reference to those who frequented a "gin palace" recently established without stint of money, near his office, that he was surprised beyond measure to see those who visited this particular resort from one to ten times a day, former pupils—sons of Christian parents, even "professing" Christians themselves, many of them, went regularly to this "gilded door of damnation," because it was "eminently respectable!"

When all this is considered it passes comprehension how such a state of supineness and apathy can exist among

the average of our race. The day of reckoning will surely come if we do not, by voice and pen and example, use every means in our power to win souls to Christ. Prohibition, high license, local option, and whatever other methods may be devised, will not avail in stemming the overwhelming downward tide, unless salvation through Christ is made the keynote of every effort. "The blood of Jesus Christ cleanseth us from all sin." This is our hope and the only hope of the world. Then "touch not, taste not, handle not," should be the rule in every household, Christian or otherwise.

The Congregationalists of the Puget Sound Association are about to take active measures towards the erection of an educational institution at Olympia, Washington, to be known as the Olympia Institute. Articles of incorporation were filed last Friday. The following composed the Board of Trustees: Seattle—J. M. Colman, Dr. E. C. Kilbourne, Rev. George A. Tewksbury, Rev. R. A. Beard; Tacoma—Rev. C. W. Griggs, A. N. Fitch, Rev. A. W. Powell, Mrs. Abbie E. Cushman; Steilacoom—Rev. E. M. Brintnall; Port Townsend, Rev. W. W. Fernier; Puyallup, Rev. C. E. Newberry; Olympia—A. P. Fitch, Rev. J. R. Chaplin. The officers are: Rev. R. A. Beard, Seattle, President; Rev. W. W. Fernier, Port Townsend, Secretary; A. N. Fitch, Tacoma, Treasurer.

The trustees now own two hundred and twenty acres west of Olympia, and within easy reach of the city, forty acres of which will be reserved for the University grounds, and the remainder will be disposed of to provide funds for the erection of suitable buildings. The University will provide instruction in all departments of higher education, and will embrace separate departments for literature, law, medicine, theology, music, technology, and the various branches of science, both abstract and applied.

A venerable pioneer of 1847, Mr. R. Canfield of Oregon City, died last week. His daughter, Mrs. E. L. Eastham, is one of the staunch supporters of the Congregational church there, and Mr. Canfield, it is believed, held his membership in the same body. He was one of the best known men in Clackamas county, had the respect of all who knew him, and had held many offices of trust during his long residence there.

An Easter offering of nearly \$10,000 was made in the First church this morning towards the \$16,000 additional needed to complete the new church. An Easter Sunday-school concert takes the place of the regular services to night.

March 29, 1891. GEO. H. HIMES.

COMMON SENSE IN RELIGION.

BY REV. S. M. FREELAND.

It is not common sense in religion to reckon the number of conversions by the number of additions to the churches. There may come to some church an evangelist under whose preaching many people will take up their religious duty and confess Christ before men, and not one of them will be a convert to Christ at that time—understanding by a convert one who has begun to be a Christian. If nobody ever becomes a Christian except such as are "converted" in this one way, of decision under religious emotion, whence are all the Christians in the Protestant Episcopal and Lutheran Churches?

It is not common sense in religious work to confound special equipment for special work with the all-powerful influence of an abiding character of love and goodness and Christlikeness in a man.

It is not common sense in religion to think that the preaching of Jesus Christ was less influential in the world than that of Peter and Paul, because only "about a hundred and twenty" were visibly turned from sin unto holiness thereby.

It is not common sense in religion to set the work of some irresponsible man of smooth tongue and emotional nature above the work of an earnest Christian mother in the saving of her son, who has just taken his stand on the Lord's side.

It is not common sense in religion to think that a man is saved when he says so; and to judge of the value of any piety, or of any work to produce piety, otherwise than by the residuum of character which is left after all the froth of feeling and the water of religious fervor have been poured off.

And, generally, it is not common sense in religion to ignore the human element, anywhere, in any Christian work, and to give occasion to the irreverent to say of such and such a man, "Oh, that is the fellow whom the Lord follows around."

It is common sense in religion to believe the Word of the Lord, and to know that the Spirit of God abideth with His people forevermore.

Woman's Board of the Pacific.

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All contributions for the Young Ladies' Branch of the Woman's Board should be sent to Miss Grace E. Goodhue, Treasurer, Y. L. B. W. B., 1724 Geary street, S. F.

DO OUR FOREIGN MISSIONARIES LIVE IN LUXURY?

BY REV. E. G. PORTER, D.D.

The question has been raised by the critics. Let us meet it fairly, for there should be nothing to conceal, nothing to apologize for, in so great a work as the missionary enterprise, to which the whole Christian Church is committed by virtue of its charter.

1. The mode of life and methods of work now generally adopted by our missionaries in foreign lands are the result of a long and varied experience. Seventy-five years ago no one could tell how they would live, nor how they would work. It was enough that the men themselves were consecrated and trustworthy men. They were charged to take the Bread of Life to the perishing, and in so doing they were guaranteed a support—just what kind of a support could not then be determined. The Church was willing to do its part, whatever it might be, and its messengers were willing to embark upon their holy errand in the spirit of absolute faith. It was natural that in the preliminary stages some experiments would prove unwise through excess of zeal or neglect of proper precautions. Precious lives were, no doubt, sacrificed by needless exposure to the tropical sun, by the want of suitable food, by the absence of sanitary arrangements, or by an uninterrupted nervous strain, which the conditions of life in the East do not permit.

2. This costly but valuable experience has given us certain well-established data, from which our boards have framed their instructions to the missionaries and estimated their ordinary expenses. The style of living is generally in accordance with those instructions and within the designated appropriations. And it is perfectly well known to all intelligent contributors, for it is described and illustrated over and over again in our missionary addresses and publications.

3. Whether or not their style of living should be called luxurious depends wholly upon our definition of that word, and upon other styles of living with which we compare it. Everything in such matters is relative. Compared with the natives in all Eastern countries, our missionaries do undoubtedly live in luxury. Compared with European and American merchants and officials in those countries, they do not. The casual observer might not distinguish between the British officer in India and the missionary. They both are well dressed, well housed and well fed. That is evident; but if you compare the expense of living, you will find that the former spends \$5,000 or \$10,000 a year, and the latter perhaps \$1,000. This is often overlooked.

4. Some unreasonable and unsympathetic travelers have reported that missionaries live like nabobs—keep servants, horses and carriages, and fare sumptuously every day, far better, indeed, than the average contributor to the board, who ignorantly supposes that his missionary is undergoing the greatest privations all the time. The inference is that we must call for a reform, and order our agents to spend less money, to "live more like the people among whom they labor," and to make those commendable sacrifices which harmonize so well with the name of a missionary. Some critics in England are even demanding that celibacy should be required as being a less expensive and more efficient means of propagating the gospel.

5. Before joining in this cry let us ourselves critically inspect our own well-tried and long-approved methods, and see whether reason or experience require any radical change to avoid the charge of luxury. That charge must relate to one or more of the following details; viz., the house the missionary lives in, the clothing he wears, the food he eats, the servants he employs, the conveyance he uses, the vacation he gets, or in general the married life which is permitted him; and in the last analysis the whole question, to a practical man, must turn upon the salary which is paid.

(1) We have always provided that the missionary should have a decent house to live in. This we consider essential to his health, comfort and efficiency. But such a house as he needs puts him far above the Asiatic and the Polyne-

sian. Do the critics know what they are saying when they ask that our missionaries should "live as the natives do"? That means in a dingy, smoky hut, with a cow, donkey, fowls and vermin for domestic companions. How can the preacher of a pure religion, which requires that he keep himself "undefiled," conform to the filthy usages of Oriental natives? No, we send our representatives to teach those poor people how to live as well as how to pray. We want to show them a Christian house as well as a Christian Bible. In fact, the Bible will soon create the house if we do not. Such a house may be of any style you please, but it must have rooms adapted to the common necessities of eating, sleeping, bathing, studying and perhaps teaching and preaching. It must have a thick roof to keep out the sun and rain; and, in hot countries, a wide veranda and spacious grounds, if possible, for air and shade trees and a few flowers, and, very likely, also for schools, hospitals or orphanage, all under the eye of the missionary, and enclosed by a suitable wall. You may take down your walls as much as you like in America, but you dare not do it in Turkey or China.

(2) We certainly want our missionaries to wear proper clothing. But if they lived "like the natives" they would often wear nothing but a waist-cloth and turban. Should we want them to do that? Are not personal cleanliness and self-respect a part of our religion wherever we live? In truth, the matter of clothing seems more expensive than it really is in the East. Our missionaries often dress in white flannel, which is very becoming and very cheap, and easily washed for a trifle. The cork or pith helmet is considered a great protection from the sun, and they all wear it just as other foreigners do. It may seem a luxury in the eyes of a cooey, but it is nothing more nor less than a necessity for the men of our race in that climate.

(3) The missionary is expected to provide an abundance of good and nourishing food for himself and his family. But this costs money. He cannot live on rice alone, and that often it is so dear that millions of Hindoos and Chinamen cannot afford it, and have to be content with cheaper grains, like millet and sorghum. Many articles of food, such as our people require, have to be obtained from Europe or America. In a certain sense they are luxuries, just as tea and coffee and sugar are luxuries to us. Yet most civilized people call them necessities, and use them freely. Shall we grudge the missionary his American flour and butter, his Oregon salmon, and Chicago bacon, if he craves them, as he certainly does when he is in a healthy working condition? His wife will probably have some delicacies, perhaps the gift of kind friends, reserved for some special occasion, like an annual meeting of the mission, or the visit of some stranger. How unkind, how unjust, in such a stranger to go away and report that the missionary lives luxuriously, has elegant table service, and rare dishes and many courses, when the fact is that the table at which he was a guest was furnished in quite an exceptional way, with those articles which had been carefully kept, perhaps, since the wedding day in the dear home land, and were brought out now as a mark of courtesy to the welcome visitor! Ordinarily, the herald of the cross in those lands studies economy in his food as in everything else. He has to, and he wants to, as a matter of principle, wherever he might happen to live. But, pray, let him not starve himself or his children. We never sent him out to do that. If we listened to the critics, and required our brethren to avoid the appearance of luxury by adopting the native practice, let us see for a moment what such a menu would be: Bean-curd soup, rotten fish, boiled seaweed, fricassee de bow-wow, rissoles of donkey, and, in some missionary lands, lizards, snakes and maggots.

(4) As to servants. In order that the missionary and his wife may have as much of their time as possible to devote to the official work for which they were sent, we have always advised them not to burden themselves personally with the heavy work of housekeeping, but to employ native labor in the matter of cooking, washing, sweeping, stabling, etc.; and when we know that servants can be had for ten, five and even three cents a day, and board themselves, we think we shall continue to give the same advice. Yet, it is said, many of our givers at home do their own work, and could not afford to hire servants. Very likely. But that is not the point. The question is not whether the missionary shall work hard, but what kind of work he shall do. Shall it be cooking, food, or preaching the gospel? He can not do both; which shall it be?

(5) As to equipping. Our missionaries generally have some kind of conveyance to ride in when they go on their preaching tours from village to village, and

and when they inspect schools or visit the sick. These conveyances vary according to the locality. There are bullock-buries, pony tongas, ekkas, gharries, saddle horses, house boats, sedan chairs, mule litters and jinrikishas, to say nothing of camels and elephants. These may all be used without much expense, and they save our workers a great deal of strength which they need in their work. Does any one say that the missionary ought to go afoot? Let him try it first, and he will never say it again.

(6) As to vacations. Our Board has even been so indulgent as to provide summer resorts for its missionaries. They are encouraged at all our stations to get relief for body and mind by going to the hills in the unhealthy season. But this is a luxury, and many good people at home do not have vacations. The cases are not parallel. The missionary, be it remembered, lives in close contact with another and much lower type of civilization, which wears and exhausts him beyond our conception; and he often lives in regions afflicted with heat and its accompaniments of fever, cholera, leprosy, and many other terrible diseases, against which he must be constantly on his guard, and especially during the sickly period when thousands perish all about him. Shall he not take care of himself, then, and go with his family to some place of refuge for a few weeks and be safe? Who dares to say no?

(7) There is no space left to speak of the advantages of married life in a foreign mission. We often send unmarried missionaries, but history shows that in the long run the most successful missionaries have been married. Converted natives are very emphatic in telling us that the missionary family life is a perpetual argument for Christianity among them, an object lesson of untold value.

(8) But, finally, the charge of luxury is already silenced when we announce the slender stipend upon which the missionary has to live. He cannot be extravagant on so meager an allowance. It is simply impossible, and that ends the question.—The Advance.

FOREIGN MISSIONARY SOCIETY OF THE PACIFIC.

While holding a conversation with Christian friends in San Jacinto concerning the building of a parsonage, I heartily told them I believed it would increase contributions to foreign missions, as well as to all departments of home missions. In a passing sentence, without a thought of immediate results, I told them I should myself ask them some time during the year for a small offering for Aintab College, Central Turkey, which has been greatly crippled by the burning of its principal building. As we closed the little morning conference, the good women put four dollars and seventy cents in my hands—blessed money for holy, helpful work in restoring that needful building for the boys and girls of Turkey. Do you know I have more faith the parsonage will go through, go up, because of that prompt response? I take courage to ask the good women all along this coast, without detriment to any other sacred work, to help build up the walls whose sad dening blackness shadows the heart of the devoted Americus Fuller. In the Interior, my dear friend E. W. Williams is gathering funds for this special purpose, to help which may Heaven make this might mighty. Please give me opportunity to preach a lecture for the same cause through your organizations. I promise before High Heaven to help, not hinder, your labors of love for the devoted women who are pledged to support as your representatives in woman's work for woman. The noble men I serve know full well that Congregational Union is cemented and strengthened by such practical fellowship. Do not wait for me to plead this. I plead it now with you as officials. Do give me chance this year to send, and next year (D.V.) to carry some glorious gold from this good land for the Master's use in the Orient. Yours for our Seven Societies, and their finest fellowship and strongest service for our King,

EDWIN S. WILLIAMS.

The arresting of a drunken young man who broke into the White House, of which our Washington correspondent writes, brings this terrible curse close home to the chief magistrate of our nation. The telegraphic report says that President Harrison aided to his hands and bind him so that he could be removed without further damage. Did not the President ask himself if he was doing all that he could to drive the same loon out of the District of Columbia and there can be no doubt but that it is within the power of the President and his appointees, the District Commissioners, to do a great deal more than is done now put down this interest.

SUNDAY-SCHOOL LESSON, APRIL 12.
II. KINGS X: 18-31.
The Good and Evil in Jehu.

BY REV. CHAS. H. CURTIS.

The crowning act in the life of Jehu is spread before us as an index of his character.

Through a series of incidents recorded in chapter ix and the fore part of chapter x, several years, presumably, of his life are spread before us, and every one seeking to understand his spirit in the incident of our lesson will be greatly profited by reading over this account of previous acts from the time of his anointing.

The circumstances of his anointing show him to be popular. His journey at once to Jezreel from Ramoth Gilead—from the land of Dan, east of Jordan, to the country of Isachar—reveals decision and fearlessness. The tragedy of Jezebel's horrible death at his command is perpetrated in the spirit of loyalty to God's commands. The succeeding events of his leadership, including the massacre of the priests of Baal, certainly indicate a man of his time, thorough in the work of uprooting idolatry.

It is all a horrible chapter of blood and destruction, which our larger knowledge of God repudiates as a barbarous method of carrying out the will of God—He who is "not willing that any should perish, but that all should come to repentance"; yet, even the use of such a barbarous method of dealing with men, when none better could be used, would not be evidence of an unworthy soul. We may, therefore, reasonably accept verse 30 of our lesson as expressing God's approval of the extermination of that power which, while existing, caused greater harm than its extermination caused.

No; Jehu does not belie the choice of Elisha as being a worthy man of his time, until, like Saul, his exalted position made him dizzy and confounded his convictions, weakening his will and his devotion to God. Of this an analysis of the lesson will give us necessary knowledge. The lesson reveals two prevailing motives—a subtle purpose and reckless disobedience. Note, then, that his purpose, though subtle, was in a good cause.

THE APPARENT PURPOSE.

Announcement of hearty sacrifice (vs. 18-20).

A general and hearty response (V. 21). His thorough preparation (V. 22). Zeal for the worshippers (V. 23).

THE REAL PURPOSE.

Preparation for complete slaughter (V. 24).

"None came forth" (V. 25). The idols all destroyed (Vs. 25-27). The utter destruction of Baal (V. 28). If the lesson ended here, we would reckon Jehu among the faithful, who fearlessly, and with wisdom more than matching the cunning of the Baalites, accomplished the salvation of Israel from idolatry.

Surely, such a purpose so well executed would teach us a lesson of equal devotion to the God of truth; using the methods of a time enlightened by the clear light of Christ's blessed Gospel.

But note, further, that the destruction of Baal was only the introduction of another kind of idolatry—the golden-calf worship. (Verses 29 and 31.)

There is no excuse for this course. It reveals that, though in a good cause, his subtle purpose was under the control of a subtler power than his own.

Had he been really devoted to God, he could—as rarely could have been done—have led the people, under the prophet's guidance, to a blessed condition of true worship of and loyalty to God. But no! Jehu was Jehu's god, although he at first little realized it.

Having won the worshippers of God by his graces, and destroyed Baal by his subtlety, he assumed the wisdom and right to adopt an independent course, choosing from the good and evil only that which suited his purpose and desire.

Good does not does not insure safety from the power of sin. (Jer. xvii: 9.)

The use of subtlety is dangerous and very likely to subject the user to the deceptive power of Satan. (Rom. vi: 16.)

Only when subtlety is coupled with harmlessness, is it proper to practice it. (Matt. x: 16.)

No amount of zeal in a good cause will take the place of sincere devotion to the right. (Acts x: 36.)

"In all thy ways acknowledge Him, and He shall direct thy paths." (Prov. iii: 6. Psalm xxxvii: 5, 6. Prov. iii: 5.)

PORTLAND.

CHRISTIAN ENDEAVOR.

Prayer-Meeting Topic for Week Beginning April 12, 1891.

BY REV. DR. W. D. WILLIAMS.

Subject.—Is my heart right with God? (1 Kings viii: 37-40.)

The nineteenth century is not as the seventeenth or even as the eighteenth. We may go still further and say that its last decade is widely separated from its first half, and in nothing more marked than its conceptions of temperance. We are servants of Him who came not to destroy men's lives, but to save them; and we are true, faithful servants of him only as we are instruments in the emancipation or men from the thralldom of sin and intemperance. It is not ours to coerce, but to persuade; and, by every practical means, establish the rule of unqualified temperance in our beloved country. (Eccles. x: 17; Hosea iv: 6; Isa. i: 3; Ps. xli: 13.)

Strong drink taints and blights the physical, moral, and mental life of countless multitudes. Three hundred and forty nine persons died in San Francisco alone in 1890, from the effects of the liquor curse. It is sadly true that 1891 will probably record an equal number, and the devastation will continue worse than an ever-flaming volcano, or a smiting pestilence, for years to come.

"The wings of pleasure fan the bowl, And bid it overflow; Yet drugged with poison are its lees, And death is found below."

(Prov. xxiii: 29-32; Luke xxi: 34.)

People are all agreed as to the evil. They are, with few exceptions, unanimous in declaring the ultimate results of the rum traffic, malignant and deplorable; but to emerge from a passive condition to an active opposition, is not so easy. Complications appear, difficulties arise, interests assert, and ravages of home and native land are allowed lengthened probation. Nevertheless, the end will come. The next ten years will accomplish more for temperance than the last ten years. Let this brighter and animate temperance action, and give impulse to the weakest endeavor. People who have no hope, have very little energy.

"Those ills that mortal men endure So long are capable of cure." (Gal. v: 21; Prov. iii: 7.)

We should not act unwisely even in suppressing a wrong. Sometimes we do more harm by moving than by standing still. What we want is not less enthusiasm, but wisdom to contend wisely and resolutely with an organized foe. Many things we can do individually and without legislation; these should be prudently done by all lovers of the Lord Jesus. The brewers, and distillers, and saloon-keepers are like the Ephesian craftsmen contending for their gains. We therefore must deal not only with men's appetites, but also with man's avarice. Every act of legislation that will reduce their profits and curtail their gains will be, negatively, an aid to right. (Matt. v: 8; Prov. xxxi: 3, 4.)

As members of the great army of Christian Endeavorers, we should all be uncompromising total abstainers. This is due to health, economy, safety. And if we wish to take a forward step as a duty to others and a service to God, so much the better. To send light and sunshine into other lives and homes is to bring down upon ourselves the blessing of God. It is to assist in making the mountains plains, and to exalt the valleys, and to hasten the triumph of universal righteousness.

"Oh, yet, we trust that somehow good Will be the final goal of ill; To pang of nature, sins of will, Defects of doubt, and taints of blood."

"Behold! I know not everything; I can believe that good shall fall At last—far off—at last, to all, And every winter change to spring." (Ps. xxvii: 13; Isa. xl: 1, 4, 5.)

PLYMOUTH CHURCH, San Francisco.

THE CHRISTIAN ENDEAVOR SOCIETY.

(Its adaptation to all denominations in promoting (a) the fellowship of young Christians, (b) their allegiance to their own church, (c) their activity in all branches of Christian effort.)

The Christian Endeavor Society, which has accomplished so much in so short a time, which came forth as a meteor, and has developed into a great, abiding luminary, will require eternity to treat fully and conclusively of its work, methods and influence.

The Christian Endeavor Society found many churches, not half dead, but wholly dead, spiritually, when it entered them in the conquest "for Christ and the Church." In its plain, simple and effective way it set forth Christ and our duty to him, opening up a way whereby young Christians could develop into activity and usefulness, thereby supplying a long-felt need. Before the Christian Endeavor Society was organized many young people became too old for the Sunday-school, and as there was no special opportunity in the church for them to exercise their spirituality, and become active and useful for God and souls, they naturally dropped out, and for the time being, at least, were lost to the church. Young people, and especially young Christians, as a rule, are impetuous and progressive; they want to do and be active, and accomplish something. However it is with the old people, young people will not sit many times under prosy sermons that were never calculated to have any vital godliness in them. Hence, finding nothing to employ their inherent powers and energies in the church, they sought and found it in the world. However, we do not want to convey the idea that it was not in the church, for it was there, but it was sealed.

It was in a time like this that the Christian Endeavor Society found us. I speak from experience. It proposed to open, or rather to enter, a field for active usefulness for young Christians, its object being to promote an earnest Christian life among its members, to increase their mutual acquaintance, and to make them more useful in the service of God. Grand, worthy and sublime object! Whether or not it succeeded, can easily be decided by referring to the hundreds of thousands who speedily accepted and applied it. That it was the right movement in the right place is plainly demonstrated. That it is owned and blessed of God is seen by the healthy and lasting growth it has made. It at once set an army of young people to work for Christ, to make war on all sin and unrighteousness, and to raise the blood-stained banner amid the hosts of sin.

These valiant soldiers were pledged for constant confession of Christ and consecration to God, and "Trusting in the Lord Jesus Christ for strength," they went forth to do the will of the Lord in all things; taking up the cross to lay it down when death should call them home.

(a) Seeing that such was the aim and the object of the Christian Endeavor Society, and that all denominations were in need of such a thing, its adaptation to all denominations in promoting, first, the fellowship of young Christians is apparent. It is expected that Christian Endeavorers shall grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ; that they shall ever seek to rescue the perishing, care for the dying, and lift up the fallen—in short, that they shall have the same mind in them which was in Christ Jesus.

As these young Christians are working for the same end, seeking to glorify Christ, and to advance his kingdom here on earth, they will naturally fellowship each other. They can say with the poet, "Our hopes, our aims, our fears are one, our comforts and our cares." And "if we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." If we are in the light we will work as a unit. There will be no "cliques" and no "sets"; we will all be one in Christ Jesus. If I have the same mind in me which was in Christ, who ever doeth the will of the Father—let that person be rich or poor, learned or ignorant, of whatever nation, kindred, or tongue he may be—he is my brother, or she is my sister. If we work out what Christ works in us, it will be, "Peace on earth and good will toward men." And as we have opportunity we will do good unto all men, especially unto those who are of the household of faith. We will not draw up our skirts about us and disdain to commune and fellowship with the brother of low degree. We will remember that our blessed Saviour was meek and lowly while on earth, and that he came to preach the gospel to the poor.

Oh, for more of this godly fellowship one with another! Let us give God the right of way through our hearts, and we will have it, and we will rise up as one man, and take the world for Jesus. And the Saviour's prayer, "That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me," will be realized.

(b) Promoting the allegiance of young Christians to their own church. In the Christian Endeavor by-laws, which are in general use, we find the following words, which are a part of the regular pledge: "I will make it the rule of my life to pray and read the Bible every day, and to support my own church in every way, especially by attending all her regular Sunday and mid-week services." These words or this idea is conveyed in all the Christian Endeavor literature, and loyalty to the local church is urged next to loyalty to Christ. As an organizer, and laboring with many objections, I have met with objections. Some would say the Christian Endeavor Society was organized and is controlled by a certain Church, and all its work is to build up that Church. It is a denominational affair. In such instances I would enlighten their minds, and plainly show them the interdenominational character of the Society. Many other objections are raised. However, all of them are groundless.

The Society of Christian Endeavor does not set forth any doctrinal points or questions, but is simply, Jesus first, Jesus last, and Jesus all the time. Hence, the more of the spirit of Christ the members have, the more faithful will they be, and the stronger will be their allegiance to their own church.

There is no body which has the power (or claims to have it) to exercise authority over any or all the societies; no body which claims their allegiance, or seeks to control them. Hence, each society exerts an influence, and labors in and for its own church, and is wholly governed and regulated by that church.

(c) The activity of Christian Endeavorers in all branches of Christian effort. The various committees are suggestive of a number of branches of Christian work, wherein the Endeavorers are active. These committees plan to build up the spiritual natures of the members of the Society, of the church and of the community, and exert a care and watchfulness over those who are prone to be negligent. They seek to promote the social interests of the society, that all the members may be bound together by the bands of brotherly love. They endeavor to alleviate the sufferings of the afflicted, to minister to the wants of the needy, and to lift up the fallen. They circulate Christian literature among those who otherwise would not get it, among the poor, the worldly and the indifferent. They labor to spread the gospel in home and foreign lands. In short, they aim to take the world for Jesus.

"The whole wide world for Jesus, 'Tis this that is our aim. The whole wide world for Jesus, We'll take it in his name."

JOHN KNOX.

An infidel, lecturing in a Western town, had some children in the audience. One boy, the son of an infidel, said, when he reached home, "Pa, that man's rotten." But a little girl was affected differently, for she exclaimed to her mates at school the next day, "Girls, I'd just rather be killed than be a Christian, for, do you know that Adam had two wives!"

IN MEMORIAM.
Mrs. J. H. Nevins.

A Successful Teacher for Nearly Half a Century, and a Woman of Remarkable Intellectual and Christian Endowments.

One of the most widely known and highly esteemed teachers in San Francisco was Mrs. J. H. Nevins, wife of the late Colonel Thomas J. Nevins, who was the first superintendent of the public schools of the city and county of San Francisco. He it was who drafted the present school system of California, and submitted it to our first Legislature for its approval; and who, for more than twenty years following, repelled with fierce determination, through the press and the legislative halls, the assault upon this system of public schools, by the various sectarian influences that urged upon each succeeding Legislature, to divide the school fund of the State for the support of sectarian schools.

Mrs. Nevins' life and work are of great interest. She was earnestly devoted to her chosen profession and eminently successful, having received the highest tributes that could be paid to an instructor of youth.

For a period of fifty years she taught in various sections of the United States, and a large portion of this time was devoted to the schools of San Francisco. Franklinville, Suffolk county, Long Island, is honored as her birthplace, and she first saw the light October 4, 1807. Here she spent her early youth, receiving her education in the common schools, and afterwards graduating from the Franklinville Academy.

She was a daughter of Joseph Hudson and Mehetabel Fanning Hudson. From her paternal side she inherited English Quaker and Huguenot blood. Her ancestors settled in Suffolk county, Long Island, as early as 1660. Her father was a deacon of the Presbyterian church, and was noted for his irreproachable life and eminent piety. From her maternal ancestors, through her great grandfather, Colonel Phineas H. Hudson, who was a colonel in the revolutionary war, and had command of the continental troops on the eastern part of Rhode Island, she inherited Irish and Welsh blood. The Fannings, after their father was beheaded, were banished from Drogheda by Cromwell, and immediately settled on Long Island.

She commenced teaching in West Hampton, N. Y., in 1827. Her ancestors settled in Suffolk county, Long Island, as early as 1660. Her father was a deacon of the Presbyterian church, and was noted for his irreproachable life and eminent piety. From her maternal ancestors, through her great grandfather, Colonel Phineas H. Hudson, who was a colonel in the revolutionary war, and had command of the continental troops on the eastern part of Rhode Island, she inherited Irish and Welsh blood. The Fannings, after their father was beheaded, were banished from Drogheda by Cromwell, and immediately settled on Long Island.

It was among the scenes of this State that she displayed her wonderful ingenuity, developed by unusual habits of industry and original thought. The beautiful pines, which are a noted feature of southern landscapes, with their polished tassels waving so idly in the passing air, suggesting to her a novel idea. Pulling down the long, springy branches she stripped them of their polished fringes, and plaited them into braids, and then made into hats and bonnets the snags and stumps, which were everywhere in sight. How few of those good brethren and sisters who then commenced the "Christian life" still remain. Most of them have entered upon the "blessed life beyond," and the few of us who remain are almost there, knocking at the gate, waiting for the angel to open the portal through which all must pass to the life eternal.

After her marriage with Colonel Nevins, the gifted teacher continued to pursue her chosen profession. Colonel Nevins was very energetic in improving the conditions of the schools. On one occasion, when the last town lots were being sold by the city at a public auction, he arrested the sale until some fifteen lots were marked off for the school department. These are now the most valuable 50 and 100 acre lots belonging to the department. Among them the lot corner of Market and Fifth streets, upon which stands the Lincoln Grammar School, one on Harrison street, another on Bryant street. These lots are now worth some millions to the school department. Colonel Nevins was noted for his faithful and efficient work in the schools, and at his death was deeply lamented. A grand and costly monument has been erected to his memory in Laurel Hill Cemetery by the Board of Education.

Mrs. Nevins continued to teach all through the years when Mr. Holmes, Mr. Dennett, Mr. Sweet, and others, were successively at the head of the public schools, and did not retire until the end of her twentieth year of teaching in the schools of San Francisco.

Her home on Sacramento street looked down from the sunny western slope of Nob Hill where it nestles in a sheltered garden of flowers. It is an ideal place in which to pass the calm of life's peaceful days. One of her nephews and his wife resided with her, and her youngest brother, George Hudson, to whom she was deeply attached resided near her. Other relatives and friends always found a hearty welcome in her cheerful home, and were charmed with her fascinating conversational powers and her wonderful retentive memory of the scenes and events of her long and eventful life and of her knowledge of family ancestors. It was a great consolation that her intellect remained unimpaired until the final end.

Mrs. Nevins died at her residence, after a short illness, on January 11, 1891, in the eighty-fourth year of her age. She had lived a life of eminent usefulness. Few have looked upon the wonderful developments of the last century with so intelligent a mind or have had opportunities to disseminate that richly garnered knowledge, and a deeply religious influence upon such fruitful fields. A sincere and earnest Christian, she has left the scenes of her labor greatly lamented by her many relatives and friends.

The funeral took place at the First Presbyterian church of which she had long been a member. The ceremonies were conducted by the Rev. Dr. MacKenzie, the pastor, assisted by the organist and choir of the church. The address of the Rev. Doctor was singularly appropriate—touchingly eloquent in the simple narration of the many noble qualities of her character as exemplified in her long and useful life, and her exalted Christian attainments. The choir sang the four favorite hymns selected by herself, with wonderful feeling and effect. At the grave in Laurel Hill Cemetery the last sad rites were beautiful and impressive.

On the sweet acacia shaded slope they laid her to rest by the side of her husband, and placed upon her grave simply a full sheaf of ripened wheat, the golden semblance of her noble and fruitful life.

It may not be inappropriate to close with the following poem written to commemorate the last anniversary of her birthday.

BEULAH.

How sweet to linger on the shining strand, Amid the golden rays of deepening light, That glid the vistas of Beulah land, Ere falls the mellow twilight of the night.

Ere the first evening star breaks through the blue, Fair heralds of those constellated gems, Which mortals seek while trailing through the dew.

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day, and will probably stay some little time with us; and as an increased inducement my son 'Ike' (vulgarily called Isaac), is expected daily from Brooklyn, to make his annual home visit for a week or ten days, whom I think she will remember as her pupil, who commenced going to school to her when he was two years old, and learned to read a book wrong end up as well as right, together with other old friends who wish to see her. If she fails to visit us, I shall make a 'big black mark,' against her last, if not her first name, and cross her off from the epistle I am now writing. Please notify me of her advent here, and I will meet her either at the station here or at Riverhead if she prefers. Respectfully yours,

JOHN S. JESSUP.

After receiving the above warm-hearted, generous epistle, I think none of my old friends will be surprised that my heart was touched by a sense of gratitude for the kind remembrance so sincerely expressed. I hurried over there and was deeply affected by the hospitable reception I received from him and his good lady, as well as from the rest of the family, and other old friends who had been my former patrons and pupils.

After the old school-house at Ketchaboneck I taught five summers in succession. At the close of the summer term, while I was not positively engaged for the next year, I was told that if I was offered more elsewhere they would give me as much as any one else. So, from \$12 a month, with the privilege of "boarding around," which was really the best part of the "pay"—for they were all "good livers," and made me very welcome and comfortable—my salary was regularly advanced on the above conditions, to \$22 for the last summer. Had some spiritual prophetic voice whispered to me then that I should teach for most continuously for fifty years, and go to a distant country where I should be paid \$105 per month, it would have seemed like a "fairly tale," and as impossible as the invention of railroads and telegraphs.

One of my principal stopping-places among these kind people, was at the hospitable home of the late Shepherd Halsey, and his good wife and interesting family of children, with whom I spent many happy, busy days in making myself generally useful out of school, sewing for the family; for it seems to me now that there was not much in those younger days of youthful activities, that I could not do better than to spend the pleasant May morning in 1829 when Mr. and Mrs. Halsey called at my father's, and took me to their home by the ocean side, whose old roar I had never heard before; nor the impression that the level fields, so calm and monotonous in aspect, made upon my mind, with the ever present, roaring ocean just in sight. How I used to listen, and fast upon that sublime and mighty voice—re-echoing the idea of its great Creator, which is the same to-day, and will be till "time shall be no more."

My other home was at the old Jessup mansion, near the school-house, which looks the same to-day as it did then, with its great venerable oycamore trees in front. There I generally spend the Sabbath with the old and young folks, studying our Bible lessons after church, and discussing theological and practical questions, especially after the religious revival, which, by the blessing of God, was wrought by the preaching and labors of the Rev. J. R. Mosher. Alas! how few of those good brethren and sisters who then commenced the "Christian life" still remain. Most of them have entered upon the "blessed life beyond," and the few of us who remain are almost there, knocking at the gate, waiting for the angel to open the portal through which all must pass to the life eternal.

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And fades as falls the petals of a flower.

But time a splendid compensation brings For every tender charm he steals away. Experience, that jewell sought by kings, The joy and power that cannot know decay.

And here amid the glory of thine age, Are gathered friends who recognize thy worth. Who know thy noble name on history's page. Who see the blossoms springing from the earth.

Which thou has planted in the vernal fields Of youth, and scattered with a generous hand, Until the fruits—the gold and purple yield Of toil and wisdom, now enrich the land.

Look not on vanished scenes through mists of tears, Upon those treasured friends whom thou hast known And loved through more than eighty passing years, Though some on angel wings have long since flown.

The memories of the lamented dead That linger, and like mystic visions rise, Renew our trust and holy faith, and wed The spirit to its kindred in the skies.

And now with every blessing at thy feet, With many years to crown thy lofty brow, The perfumes of Beulah seemeth sweet, The fruitage of its gardens rich—ah now,

Thou lookest through the mystic veil of life And shining gleams of heaven break on thy sight; While earth with every blessing seemeth rare, Thy spirit plumes her viewless wings for flight.

MARGUERITE DAVIS BURTON.

Good News!

No one, who is willing to adopt the right course, need be long afflicted with boils, carbuncles, pimples, or other cutaneous eruptions. These are the results of Nature's efforts to expel poisonous acid effete matter from the blood, and show plainly that the system is ridging itself through the skin of impurities which it is unable to eliminate from the liver and kidneys to remove. To restore these organs to their proper functions, Ayer's Sarsaparilla is the medicine required. That no other blood-purifier can compare with it, thousands testify who have gained

Freedom

from the tyranny of depraved blood by the use of this medicine.

"For nine years I was afflicted with a skin disease that did not yield to any remedy until a friend advised me to try Ayer's Sarsaparilla. With the use of this medicine the complaint disappeared. It is my belief that no other blood medicine could have effected so rapid and complete a cure."—Andres D. Garcia, C. Victoria, Tamalpais, Mexico.

"My face, for years, was covered with pimples and humors, for which I could find no remedy till I began to take Ayer's Sarsaparilla. Three bottles of this great blood medicine effected a thorough cure. I confidently recommend it to all suffering from similar troubles."—M. Parker, Concord, Vt.

Ayer's Sarsaparilla, PREPARED BY DR. J. C. AYER & CO., Lowell, Mass. Sold by Druggists. \$1, six \$5. Worth \$5 a bottle.

"The Corner Stone of a Nation."—Longfellow.

1620

PLYMOUTH ROCK.

Have you stood on the world famous "Plymouth Rock," or visited the historic scenes in Plymouth? Would you do this in picture and story, send for one of the following:

Glances of Plymouth. Forty-eight views in Photo-Gravure from photographs and paintings, with descriptive text, showing the Plymouth of 1620 and the Plymouth of today. Price by mail, \$1.00. Reduced size, thirty-four views, 50 cents.

Plymouth. Sixteen Indotype views, with descriptive text. Size, 10x13. Cloth covers, gilt, \$4.50. Same, in handsome seal binding, \$7.50.

Sketches of Standish. By Jane G. Austin. The story of the Pilgrims; deeply interesting, historically accurate; cloth binding. \$1.25.

Little Pilgrims. By L. B. Humphrey. The Pilgrim story told for children. Finely illustrated; cloth. \$1.25.

Plymouth Rock Paper Weights. Models of the famous Rock, two sizes; by mail \$3.00 and 50 cents each.

Gey, Carter's Chair. Models of the Chair brought in the Mayflower, 1620, 25 cents.

Photographs of Plymouth Rock, Plymouth Hall, National Monument to the Pilgrims, and one hundred other subjects of historic interest. Extra fine views, 5x25, 50 cents each, \$4.00 per dozen. Catalogue free.

Plymouth Albums, 31 Views, 25 cents. Any of the above books will make handsome Christmas and Birthday presents, and will be mailed postpaid on receipt of price.

We have sent samples to the editor of this paper who will vouch for their excellence.

Agents wanted. A. S. BURBANK, Pilgrim Bookstore, Plymouth, Mass.

The Stenograph

A SHORTHAND Writing Machine

Rapid, Accurate, Simple.

The Special Merits of the Stenograph:

It can be learned in one-third the time the pencil systems require. All its work is uniform, and mechanically exact. Its use is pleasant, and does not strain the eyes, hands or body. It can be operated in the dark, as well as in the light. It can be used upon the lap in a public assembly, without attracting notice. The writing of one operator can easily be read by another. We claim that we have in the Stenograph a system of shorthand as rapid as any other; the most exact and uniform, the least tiresome in practice, and by far the most easily and quickly learned.

Price of Stenograph, with Manual... \$25 00 "Instruction. 80 00

This includes the machine, the handsome leather and plush case, two reams of paper, and FULL COURSE OF INSTRUCTION in our Day or Evening School. The Stenograph is now in use in a great many large business houses here, our scholars giving the very best satisfaction; and we lack bright, well-educated young people to fill all the positions offered us.

Come and take trial lessons free.

Household.

PROV. XXIII: 34.

AN ENGINEER'S GOOD ANGEL.

IT CURED HER.

occupy me!"

CHILD-KILLERS OF TO-DAY.

KEEP IT TO YOURSELF.

A PRETTY SWEDISH CUSTOM.

When a dinner party is about to leave the dining-room in a Swedish house, the guests take the host and the hostess by the hand, and in a few pleasant words, thank them for the repast. It is a pretty custom, and as it has a tendency to draw people nearer together in their sympathies, I am sorry to have to add that it is falling into disuse. But I hope it will never affect the private family, for then the charming picture made by my sweet little cousin Gretna would never gladden my eyes again. She is only five years old; and to see her standing beside her chair at the close of dinner, with her chubby hands clasped, murmuring a short prayer of thanks for the meal, and then with a little courtesy kissing her mother's hand, saying: "Thanks, sweet mother!" is so unique and lovely that I am sure you would all exclaim, if you could see her, "Do not let the pretty custom pass away!"—*Wide Awake.*

Irate German (to stranger who stepped on his toe): "Mint frent, I know mine feet vas ment to pe valked on, but dot brivledge pelongs to me." — *Yale Record*.

**CONGREGATIONAL CHURCHES IN
SAN FRANCISCO.**

Congregational Ministers' Relief Society of California.—Rev. J. C. Holbrook, D.D., President; Rev. J. H. Warren, D.D., Secretary; A. Van Blarcom, Esq., Treasurer, 303 California street, P. O. Box 2085, San Francisco, Cal.

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No. 7 Montgomery Av., San Francisco, Cal.

TAKE NOTICE—LIBERAL OFFER.—Any person sending us \$5.00, with three new names, shall receive four copies of THE PACIFIC for one year. THE PACIFIC is not published to make money or pay salaries, but solely to help on our Master's work. If you are not a subscriber, send your address, and pay \$5.00 at any time within three months. It will pay you and yours well.

Wednesday, April 1, 1891.

"Echigo—Darkest Japan; The Way Out," is the title of a pamphlet of eleven pages, sent out from Cleveland, Ohio, by Mr. Cozad, who has two daughters who are missionaries in the province of Echigo. The object of the publication is to solicit, by information, the giving of moneys, sympathies, and prayers, in behalf of the missionary work in Echigo and elsewhere. The reading matter here is pleasant, interesting, and stimulating. One of the wealthiest of Japan's great men lives in this province. There, also, is one of the chief cities, centers, and temples of Buddhism. Let us hope that the "way out" will open wide, light, and large.

Another alarmist is writing in a St. Louis paper about the "danger of progress." The population of this country of ours in the century coming affrights him. He just assumes that the ratio of increase of population on this continent, which has prevailed the last century, is to hold during the next century, and then the numbers will be so great that the land will not produce enough to feed them. But, this ratio of increase can not hold. Immigration is bound soon to add but few to our numbers. The natural increase of population always falls off with more density, more wealth, and a higher civilization. If we train the population of our own times aright, we need trouble ourselves very little about the problems of the coming centuries.

On the 29th of March the Legislature of this State made choice of the Hon. C. N. Felton as United States Senator, for the vacancy of two years made by the death of George Hearst. Mr. Felton has been sub-treasurer, member of Congress twice, and has filled other positions with some credit. He is likely to make a moderately good Senator. He was elected, we believe, without the use of money, as he affirms. We do not think there was any "sack" anywhere in connection with the Senatorship. It may be that a "sack" was used to secure the passage of certain bills; but of that there is no certainty, the evidence being of a merely circumstantial sort, and without definite connecting links. We deprecate the too common attribution of none but sordid and base motives to public men. While we are constrained to regard some of them as vile and corrupt, we cannot think the majority is composed of men of this class. Indeed, no list of names, so far as we have seen, contained more than thirty (just one-third) of this very legislature as likely to be influenced by the use of money. Even this number we regard as an exaggeration. Of course, legislators are exposed to many temptations, but only a few of them lie in the direction of money.

Our State Legislature finally adjourned a week ago. All were in good spirits, it is said, after having indulged, during the expiring hours, in the usual amount of drollery and folly. The gentlemen, it is said, were as glad to go from the Capitol as the people were to have them do so. This, of course, was not a model Legislature; but, in general, the legislation of the session has been excellent. The failure to pass a Sunday law was, in a measure, offset by a failure to pass that low-license general law (to destroy local option), which the saloon men desired. The members of this body were not garrulous. The talking was done by a very few men, and most of these knew when and how to stop. Whether the ability of the body was up to the average we cannot affirm of our own knowledge, a very small number of the members only being personally known to us. Yet it ought not to be regarded as much of an achievement to elect a Legislature that was up to the full average in general ability. We do hope that we are gaining in the direction of the time when a "sack" cannot be used, when legislation is not purchasable, and when one can be made a legislator without being suspected of a purpose to make merchandise of his influence and his vote on public questions, and the enactment or repeal of laws.

VESTIVAGANT ADVERTISING.

No doubt, in the long run of events, and viewed in the light which is celestial, he that exalteth himself shall be abased. But it is difficult for a good many people to live according to this truth. What is named expressively "cheek" has its present rewards. When the late Cardinal Newman was looking about for some unit-centre for the church, the fact that the papal chair put in a big claim to being that, counted for something. So often, when other human beings get to wondering and querying about the same ecclesiastical problem, the modesty of some Congregational society or group of such societies, which only claims to be part of the great body of which Christ is the head, does not appear to weigh so heavy or loom so large in the horizon as does the pretension of that prisoner of the Vatican. The latter is more like the modern advertisement. What advertiser of shoes would simply issue his modest card with the sign of a slipper in the corner? No, indeed, "our store is the leading establishment; do not think of looking at any other." The very fact that this shoemaker has the assurance to magnify his office so, leads not a few readers to conclude that he must be doing the business. Now, not the Roman church alone thus advertises itself as the only church. It is by far the most famous of such advertisers. The popes have understood from the beginning the gain that may come in blowing one's own horn. For even honest souls that judge others by themselves may reason that the court of the holy city would not keep on magnifying itself if there were no truth in its high words!

Now, seeing this laudation has seemed so effective, other little bodies, or bodies not nearly so large, put in a similar claim. That party, for example, in the Episcopal communion which would prefer to be known by the epithet American Catholic, and does not like to be called Protestant at all, appears to act as if it thought that claiming to be the church would go far toward making itself so. Even that very kindly, and we believe Christianly intended overture for union made by the bishops to other denominations, could not escape this assumption. It carried it in the very terms in which it expressed itself—the "Historic Episcopate." But the forward movers in that overture were not very "high," and at that time they had taken into their hearts a spirit of condescension. It should seem that even this advance toward comprehension of sects is short-lived. Dr. Morgan Dix of Trinity church, N. Y., has lately called the movement of those who framed this overture a "Union Craze." He is glad it is over. It was, he says, like the "flat money," or the present "free coinage" delusion. And he frankly declares that there can be no union except in "unity." Where is the unity? Why, the unity of Christendom is in the organization which preserves through the bishops of the Episcopal Church in America the continuity of the visible Kingdom of Christ. Well, that organization is an eminently respectable institution, and deserves honor and affection. We do not wonder nor complain that several hundred thousand good Christians prefer it to any other in the wide world. But the moment Dr. Dix or any other persons take the exclusive air of being the very unity of Christendom, though they may actually attract, not a few by this unauthorized self-exaltation, the growth that comes of such a claim will sooner or later bring abasement. Only think of the humiliations which Rome has had to suffer in the past, over and over again, because her head had been lifted with pride. The shames of a thousand years have come upon her. Remember how Napoleon dragged her in the dust of his chariot wheels. Assumptions, no doubt, have thus power in this world. But it is transient. The blessing of Him who has all the centuries in his hands still remains upon the man and the organization that keeps within the truth, and takes the lowly place which the truth requires.

All along the coast of our Pacific Empire the clear air, the blue sky, the beautiful weather, favored the observance of Easter and the triumphant joy of a resurgent humanity. Though we pass along from week to week with the constant thought that it "is not all of life to live," the recurrence of a crowning day of assurance is welcome; when the form of one "like the Son of God" may pass before us, who has "burst the bands of death because he could not be held of it," and has set his mighty seal upon the fact of our great immortality, and has filled the world with transforming forces to raise us from the

night and death of sin into a new day of light and love, the two-fold significance of the wonderful event which filled the Orient with awe, thanksgiving and praise so long ago, and still is filling the world with aspiration, wonder and joy, is sometimes forgotten. People are glad that "Christ is risen," and still are not so affected by the fact that it becomes in them a transforming energy and a renewing grace, such that they are humbled for sin, and raised out of its power into a holy life of obedience and prayer here and now upon the earth. We have poorly celebrated this latest Easter, unless we have been inspired and lifted by it, touched with heavenly influences, and kindled with sacred fires. Every true resurrection has in it not only a celestial power, but a quickening, sweetening and purifying energy and breath of life.

It is delightful to read in our recent exchanges of many churches in the East in which many conversions have taken place. Pains was taken the other day to telegraph to us that a literary gentleman and his wife, both of some distinction, had been received into the Roman Catholic Church. That is an item of interest, especially when the woman is known to be a daughter of Nathaniel Hawthorne. But by such telegrams one does not know whether the reported change is one of inward regeneration or merely of outward conformity to a particular form of religion. It may be that the parties mentioned, having lived for a half-century in lack of Christian experience, have, by way of the Paulist Fathers, entered into the really new life. If so, we should rejoice. If Unitarian associations could not bring them real rest, let us be glad if they have obtained it, even though they took not the most approved outward means of grace. What gladdens us in the reports of genuine revivals in the churches is not chiefly the fact that here and there we are told that a Roman Catholic has become a Protestant, but that souls that were indifferent, absorbed with this earthly life alone, have been moved to put their being under the saving guidance and control of Christ.

A certain writer has been asking the agnostic philosophers for an explanation of the daring enterprise, romance, power and spirit, which have built the British empire into such a majesty and strength. What he gets is this: "For enthusiasm they offer us mechanism; for indomitable will, motive grinding; for the high, heroic career which scorned emolument, a calculating, or already calculated pursuit of 'agreeable sensation'; and by some process of diabolic chemistry they boil down duty into a mess of pottage called the 'greatest happiness of the greatest number,' for which no Esau coming from the field, though he were but a tired farmer's man, would exchange the meanness of his God-given inheritances."

GUTHRIE, INDIAN TERRITORY.

BY A SCHOOL GIRL.

This is such a queer place, I think you would like to hear about it. One of the peculiarities is the climate. We cannot tell from one day to the other what the weather will be. For instance, yesterday was so hot we could hardly bear to have the windows and doors closed, while to-day we were glad to sit around the stove to keep warm. When the wind blows here, it blows across the prairies from all four corners of the globe at once, creating quite a whirlwind, and carrying the dust in a cloud up the streets.

Guthrie is reported to be a city of ten thousand people. Quite large for a new place not quite two years old. There are four or five brick buildings, two or three business streets (Oklahoma avenue being the principal one), seven religious denominations, four having quite nice churches. The Congregationalists have a pretty little church, but no minister, but are trying to get one. They have just had an "Old Fashioned Spelling Bee," that was enjoyed very much.

Guthrie has the benefit of electric lights instead of gas lamps. We do not see many Indians, as they are nearly all out on their reservations; but occasionally a stray one, or sometimes a whole family, will come in a prairie wagon to trade for provisions or clothing. Most all of them wear civilian's dress, but occasionally we see "Blanket Indians," looking better, I think, than the civilized ones do. The squaws sometimes come into town with the Indians, but the "papooses" are seldom seen.

There are many delightful walks and rides around Guthrie. A few minutes' brisk walking brings us on to the "rolling prairies," where "buffalo wallows" abound, minus the buffaloes. The latter were driven away by the approach of the white settlers.

B. H.

GUTHRIE, OKLAHOMA, Mar. 3d 1891.

WORLD'S FAIR SUNDAY CLOSING.

Not daunted by legal restrictions or technical ceremony, the Christian Endeavor Societies of San Francisco, the New York of the Pacific Coast, dared, through its Executive Committee, to call a mass meeting of all the societies of the city, and also Christian people, to consider fairly the important question of Sunday closing of the Columbian Exposition. In response to a widely circulated call, through invitations of circulars and the generous press in the city and about the bay, Tuesday evening, March 24th, a large audience of representative people convened at Calvary Presbyterian church, under the auspices of the Golden Gate Union of Christian Endeavor Societies.

The young people of Calvary church had most tastefully decorated the pulpit and rostrum with American flags, and above it, in radiant letters of white, the motto, "Remember the Sabbath." A half-hour's praise service from Gospel Hymns No. 5 was admirably conducted by Geo. O. Sanborn, recently from Boston, who also sang, in a clear tenor voice, later in the programme "Jerusalem," to the delight of all, adding much to the success of the Convention.

Geo. C. Turner, one of the most efficient workers of the Endeavor Society, read the fifty-eighth chapter of Isaiah, followed in prayer by John H. Kemp, equally devoted to Endeavor work, who earnestly besought the Lord's approval on the Convention and its deliberations. Dr. E. E. Kelley, the President of the Union and the evening, in a few peculiarly well-chosen words, set forth the call and occasion of the mass-meeting. After the enthusiastic singing of the patriotic hymn "America," by the congregation, the following topics and speakers comprised the programme: Dr. T. C. Easton delivered a short address on "The Sabbath as an American Institution."

AN AMERICAN INSTITUTION. "We have come here," said he, "not to apologize for the existence of the Ten Commandments, but to help maintain them. We feel that offense against any one of these laws will jeopardize them all; that they must stand or fall together."

"Every country has its distinctive peculiarity; Russia its despotism, Germany its letters, England its sciences, America her liberty. The Sabbath has been peculiarly an American institution. Now comes the specious plea of liberty to test her republican principles; it is proposed to set aside the teachings of nearly five centuries and open the proposed Columbian Exposition on the Sabbath day. The sheet anchor of our liberty is the Bible and the Sabbath day. Is it wise, then, to listen to this plea? The American Sabbath is essential to the success of American institutions. It should be preserved."

A HOLY DAY.

"Holy Day or Holy-day—which?" was the subject of Dr. E. R. Dille's remarks. "The basis of all human laws is the Decalogue," said he. "Make the law of God a dead-letter, and all human obligations will pass away with it. Some call the Sabbath law a relic of Puritanism. It is not so; it was established in Eden, and has never been repealed. Fortunately, it has not been subjected to the weaknesses of our statute-making institutions; otherwise it might have been repealed long ago. The movement to open the Columbian Exhibition on the Sabbath day is ostensibly in the interest of the laboring classes. But it is a snare; its real purpose is gain, conceived by the soulless, avaricious business man, the saloon, the Sunday excursion, the playhouse and all other numberless seekers after gain, and they are making the innocent working man and his family their unholy prey."

"It will be a sad day for America when the holy day Sunday is made as in Continental Europe—a holiday where Satan in every guise has limitless sway, and every nation's stronghold is trembling. If the Sabbath day goes down in America," he exclaimed, "the red flag of the commune will float over a nation of carnage. May the God of Gettysburg and Bunker Hill, the God of Lexington and Shiloh, avert such an awful calamity!"

THE LABORING MAN.

"Will Sunday closing exclude the laboring man?" was discussed by Dr. E. McClish. A peculiar circumstance in connection with this question, he said, is that it would never have been asked in any other age or century of the world. This he declared to be an age of labor. He favored going in a body before the Commissioners and making an appeal, first in the name of statesmanship, and then in the name of experience and observation, that the great fair be closed on Sunday. If the Commissioners hesitate, ask them to listen to the words of the anarchists now speaking in Chicago, "All government is bad, all churches are bad; there is no God." America does not want a German Sabbath. The laboring man's demands will be heard. If he desires to attend the exhibition evenings or week days he will not be hindered. Capital will listen to and grant his wishes. The laboring man will not be excluded.

Rev. S. M. Freeland was glad to be in San Francisco, a city that he had frequently heard called the city of sports—the city where less than 5 per cent attend church on Sunday. He had a curiosity to know what such a place could be like. He said that a little way from the

great park where the Columbian Exhibition is to be, is the little city of Pullman. In one of its shops is the great engine that moved all the machinery of the Centennial in 1876. When the question of Sunday exhibitions was then discussed, Mr. Corlies declared with emphasis, "That engine don't know how to run on Sunday." So the manufacturers and exhibitors in the Columbian Exhibition should settle the question now by saying, with equal emphasis, "Our machinery and our exhibits do not know how to run and be shown on Sunday." America's future and the safeguard of her institutions depend on this stand.

The meeting closed by adopting unanimously an appeal to the Commission of Management of the Columbian Exposition to close the World's Fair on the Christian Sabbath, in a memorial to be forwarded to Chicago, drawn up, and forcibly presented, by Geo. F. Hill, Chairman of Special Committee on Mass-meeting, a copy of which we print herewith.

MEMORIAL RESOLUTION OF MASS MEETING ON SUNDAY CLOSING OF THE WORLD'S FAIR.

WHEREAS, We, the representatives of a God-fearing and law-abiding people, assembled in behalf of peace, good order and the American Sabbath as a day of rest, established as such by the wisdom of a wise Creator, and vouchsafed to us by the genius of a civil and religious liberty in America, regard with alarm the assault made upon the American Sabbath.

WHEREAS, We prize our civil liberties, and, not less, freedom to worship God as conscience shall dictate, in a day set apart for rest and worship, deeming this the pre-eminent birthright of Americans.

WHEREAS, The laws of our physical nature demand the quiet and rest of the Sabbath day for the renewal of impaired energy of brain, nerve and muscle, restored only through systematic rest allotted by Divine wisdom.

WHEREAS, Any attempt, either in precept or example to ignore our Sabbath, or Holy-day, by transforming it into a holiday, is substituting the license of abuse for the liberty of observance.

WHEREAS, "The Sabbath was made for man, and not man for the Sabbath," a law uttered centuries ago by Divine authority, and calculated to settle for all time the superior wisdom of its Creator. That, while the laborer is worthy his hire, as well as to his hours of recreation, there is also due from him love to God and allegiance to his commands.

WHEREAS, Any disposition to lower the standard of Sabbath observance is a compromise of public morals, the certain forerunner of national decay. That a perversion of the Sabbath, if sanctioned by us, is an evasion of God's will. That its persistent abuse tends to its final annihilation; but a well ordered Sabbath is the hope of American free institutions, and that America without a Sabbath is godless America.

Resolved, Therefore, believing in God and the wisdom of his command to "keep the Sabbath day holy" unto him, pledging our faithful observance of the Sabbath in precept and example, we, the representatives of the Christian Endeavor Societies of San Francisco, together with all who accept this obligation, petition the authorized Commission of Management of the Columbian Exposition to close the world's fair on the Christian Sabbath, and so proclaim it to the world, assured that "righteousness exalteth a nation."

G. F. H.

HOOD VIEW.

EDITORS PACIFIC: Allow me through the columns of your paper to introduce to all interested "The Congregational church at Hood View." The church, which is principally the fruit of a revival effort held in the place last January, was organized February 14th with twenty-three charter members, and more are to be taken in on next communion day. In connection with the church we have a Y. P. S. C. E. of sixty-five members and a weekly prayer-meeting, which is well attended. We are to organize a Sunday-school on next Sunday. The council of recognition met with us on March 12th, six churches of the Willamette Association and the Oregon H. M. S. being represented. To say the least, it was a very enjoyable service, and we feel after becoming acquainted with the brethren here that Congregationalists are the same in Oregon as in Michigan, our native State.

We have selected a location and raised a part of the money for a church building. Our aim is to have it finished and dedicated some time in August. Surely, "the Lord is with us while we be with him." We feel that the new church is a vine of his own planting, and we hope in future to be, not as the barren fig tree, but by living in the sunlight of his love, and being watered by the dew of his grace, to bud, blossom and bring forth fruit to his honor and glory.

March 24th, 1891. J. M. B.

The time for the reception of the Christian Endeavor prize essays has been extended from April 1st to June 1st to accommodate some who were not able to publish the essays before the earlier date. It will be remembered that these essays relate (1) to the promotion of systematic benevolence among young people; (2) the introduction of denominational and other religious journals into the community by young people; (3) to the adoption of the Christian Endeavor Society to all denominations. Prizes of \$100, \$50, and \$25 offered for the best essays on each subject.

Home Missionary.

WOMAN'S STATE HOME MISSIONARY SOCIETY.
President, Mrs. M. L. Merritt, 684 Thirtieth St. Oakland.
Vice-President, Mrs. H. S. Burbank, 1375 Telegraph Avenue.
Treasurer, Mrs. J. M. Haven, 1320 Harrison Street, Oakland.
Recording Secretary, Mrs. M. L. F. Eastman, 310 Valencia Street, San Francisco.
Corresponding Secretary, Mrs. L. W. Eckley, 1521 Schiller Street, Alameda.
New societies being formed, please report themselves at once to the Secretary of the W. S. H. M.

SOUTHERN CALIFORNIA WOMAN'S HOME MISSIONARY UNION.

ORGANIZED MAY, 1888.
President, M. A. E. Cash, 1770 Temple St., Los Angeles.
Vice-President, Mrs. John P. Stearns, Santa Barbara.
Secretary, Mrs. H. K. W. Bent, Box 445, Pasadena.
Treasurer, Mrs. H. W. Mills, 318 South Olive Street, Los Angeles.
Sup't Children's Work, Mrs. W. H. Dwight, Pasadena.

A GIRL—A CENT—A HEN.

BY E. CUTTER, M. D., LL. D., NEW YORK CITY.

A story is told of a little girl who, wishing to contribute to missions, paid one cent for the loan of a hen for a week, and gave the value of seven eggs thus obtained to the cause.

This seems small business. It is not. It is sound in faith, works, means and principles. Carried out by all in our churches, the result would be to almost take away the breath of the A. H. M. S. officers by closing up the debt and giving ample means to carry on the work which so much presses.

IT WAS ONLY A GIRL.

She was not much—still, she was an immortal being, endowed with infinite capacities for time and eternity; a potential factor, whose actual energies might run beyond estimate.

One little girl—such was once the mother of Jesus, another of President Lincoln. Such a one blew up Hell Gate by touching an electric button. Save Eve, all mothers were once little girls. Lose your own only little girl by death, and you will know her value. But this little girl was potentially a model financier, a good business agent, a fruitful follower of the Master.

She had a capital—one cent. The smallest coin of the Republic, to be sure, but a product of mining, minting, and of governmental protection, violating which protection is felony. A cent has chemical, electrical, commercial, financial and sociological relations, like silver and gold, and so far as it goes, is an asset known in law. Its range of value, of course, is limited; but in its own place it is capable of effects that gold and silver cannot produce. We are not told whether this one cent was the extent of the capital of this little girl. Probably it was. Most girls would have been deterred from investment because of the comparative smallness of this amount of capital; but she did not hesitate to invest it all in the hire of a hen for one week.

A HEN.

Is a very active piece of property, which figures in history, was mentioned by our Savior, and plays an important part in the production of values in commerce. The little girl knew this; if not, she did better than she knew. Her one cent, cold, still, reddish, greasy in feel, and small, must have had a good deal of latent force; for when touched by the little girl's brain it developed into a positive, energetic, dynamic, active, kinetic power—to wit, a scratching, cackling, go-aheadive hen, pecking away for a living, with her two eyes intently focused on its aim and objects, and making things lively generally, and specially when foraging, uncovering and eating seeds planted in a neighbor's garden. Nowadays hen farms are quite the craze with young ladies. It may be our little girl was only following the fashionable idea to raise money by raising eggs. Still, her concept and its execution was very cute.

THE HEN WAS HIRED FOR ONE WEEK.

It is a principle of commerce to turn capital as fast as possible. There are not many operations that turn in so much money proportionally in seven days as this one did. She got seven eggs. This would be seven cents to fourteen cents, according to the market—a yield of 700 to 1400 per cent, on capital in seven days' time. This operation of the little girl reads like a successful Wall-street speculation; but it was more. It was an honest, unharmed, legitimate, cool-blooded, financial, missionary transaction. We infer that the keep of the hen was managed by the little girl so as not to cost anything. Wall-street operations are costly. To crown the whole the little girl gave her money thus gained to the missionaries—who have done, are doing, and will do the noblest work of man.

LESSONS.

From this history we learn something like the following:

1. What a nice thing it would be for all the little girls to do likewise with hens or any other such auto-mobile and productive investment of capital. Some one who knows should tell us the number of little girls in Christendom—there must be millions. Taking only two million girls, and calling the average result of the investment of one cent for one week ten cents, there would be twenty thousand dollars for missions in seven days.

2. Boys might invest in milk, which is produced at two cents a quart and sells in cities at eight cents. Farmers should market their own milk, and thus have more money to give for missions. Or the boys might take hold of fish, which sells at the place of landing for about two cents a pound, and in cities at ten, fifteen and twenty cents per

pound. Here is something for the Societies of Christian Endeavor to think of—emulating this little girl's example.

3. Men.—Why should not Christian men form trusts to raise money for the cause of missions? When the Standard Oil Company was formed at the Fifth Avenue Hotel in New York, the magnates of this trust took a ride in Central Park. On their way thither they raised the price of oil one dollar per barrel. This helped to put so much money in their hands that now they don't seem to know what to do with it, as seen in building and running at a loss "the finest hotels in the world" in Florida. Are there not always openings constantly occurring in the business world where the investment of capital would bring the same magnificent return as the little girl had in her use of her one-cent capital? The writer has often thought that more money for home missions should be raised on the fields themselves, feeling that there ought to be some way in which the natural rise in the value of land should be turned to the benefit of home missions, which have had an active share in the work of raising those land values. Now, if there were a syndicate of Christian capitalists organized outside of all missionary societies for this purpose, such opportunities might be made known to them and improved. Certainly, the story of the little girl, her cent and her, should be well studied by the children of light if they would be as wise as the children of this world. The latent financial power of the church might become potential in astonishingly glorious developments of the benefits of the gospel.—April Home Missionary.

Invited by the ladies of the Congregational church of Peris to counsel them in regard to a local union, I could not recommend them to do otherwise than form a broad-gauge society to help all forms of home work, and also become, on the usual terms, auxiliary to the Woman's Board of Missions for Southern California. Here is another instance how true-hearted women, when their own community has been blessed by a neat church and convenient parsonage, begin at once to plan like blessings to others. Will friends extend the usual hands of fellowship to Mrs. H. F. Plympton, President, Peris, Cal?

EDWIN S. WILLIAMS.

DIED.

BOYD.—In Oakland, March 27th, Helen M. Boyd, wife of Deacon W. M. Boyd, aged 67.

Mrs. Boyd was a native of Newcastle, Me. She united with the church in her native town in her girlhood, came to California in 1855, and with the exception of a few years in the mines has resided in this city and in Oakland. In 1863 she became a member of the First church here. At the organization of the Plymouth-avenue church, Oakland, in 1874, her lot was cast with that people. Few women in any community win the universal regard and love which she won. The graces pictured by the writer of the well-known chapter of the Proverbs were beautifully realized in her life. She gave home a charm, and her neighborhood had comfort in her presence. Her greeting was so hearty that one felt happier just to have passed her on the street or by her garden gate. Her heart was quick with sympathy, and her hands ready for any kindly service. The trust that came with her early confession remained unclouded through all the trials of later years. The obligations she assumed in the church were discharged with the same quick fidelity with which she met her daily household cares. An ardent and intelligent lover of flowers, it was her delight to use them in decorating the house of prayer, as well as through them to minister to the pleasure of many friends. Not sparing herself in order to do her full part in her world, she had used her strength up to its full measure; yet we hardly knew it as so nearly exhausted when the word came. She is at rest.

G. M.

THOMPSON.—In this city March 25, 1891, of apoplexy, Capt. Josiah Wesley Thompson, born in Woolwich, Me., July, 1839.

Early in life he entered upon a seafaring career, and continued in the same until death released him from his labors. He became a Christian when young and united with the M. E. church. His life had been several times exposed to the extraordinary perils of those who toil upon the great wide sea, but he ever retained his integrity, uprightness, cheerfulness and his faith in God. He leaves a widow, who is an honored member of Plymouth church. The funeral services were conducted by Rev. W. D. Williams.

"It is not death to die—
To leave this weary road,
And 'mid the brotherhood on high,
To be at home with God."

W. D. W.

A Chinese laundryman has just been tried in this city for firing his revolver at a crowd of boys who were stoning him while passing peacefully along the street, attending to his business. The shot hit one of the boys, injuring him somewhat, but not fatally. A majority of the jurors were in favor of acquitting the Chinaman, but as they could not agree on such a verdict, they compromised and rendered a verdict of simple assault. This is very well for a San Francisco jury; but if we had been on the jury, we are very sure that we should have stood out long with the majority for an acquittal. These hoodlums who think so little of stoning and killing Chinamen need some severe lessons.

Keep young people's societies going.

Religious News.

PACIFIC COAST.

Rev. W. H. Cooke presented the subject at the last Monday Club. "Our Imperative Need—What Is It, and How to Get It." The need which our brother so earnestly placed before us as so imperative is "power—Holy Ghost power." No matter what else we have, or what we lack, power from God we must have as ministers. We must have it to understand the Word, to preach it, to save souls perishing all about us. The Club adjourned to Monday, April 20th. Next Monday, at 10:30 o'clock, the quarterly meeting of the Evangelical Alliance will be held in the Hall of the Y. M. C. A., when a paper will be presented by Rev. J. Q. A. Henry. And one week from next Monday, at 10 A. M., the Bay Association will meet at the Pacific Theological Seminary in Oakland.

Among the visitors at the Club was Rev. Alfred C. Walkup, missionary of the American Board, who arrived on Saturday direct from the Gilbert Islands in Micronesia. He reports much encouragement in the work among the twenty-five thousand natives living on the thirteen islands of this group. The Gilbert Islands are still independent of foreign control. Some of these islands have made overtures to our Government to assume a protectorate over them. We hope our rulers will accede to their wishes, in the interests of humanity and Christianity. It would be a great pity and wrong to have the bloody scenes enacted at Ponape repeated under Spanish rule on these islands. Our missionaries have long, faithfully and successfully labored to civilize and christianize these people. We don't want friendship with them for the gain we can make from them, but for the good we can do to them. Mr. Walkup is here to arrange for a boat, which is much needed in carrying on the missionary work from island to island.

The beautiful Easter Sabbath was observed by all our churches with special services befitting the day, and with large congregations.

The First church in this city was crowded morning and evening. The Golden Gate Commandery Knights Templar had the service in the evening. Rev. S. M. Freeland preaching the sermon. A collection of over \$200 was taken in the morning for the Devisadero Mission.

It was a good day at Green-street—large audiences, appropriate services, Sunday-school concert in the evening. An especial feature of the day was an offering amounting to about \$130, the same to apply on a small floating debt of the church.

Plymouth church observed Passion Week by spending four days with the Master—Tuesday, Wednesday, Thursday, Friday. With the exception of Thursday evening, which was rainy, the meetings were well attended. Pastors Freeland of the First church and Pullan of the Third church were present one evening, much to the delight of the people and profit of the service. The entire series were a season of refreshing.

Easter Sunday was one glad day from 7 A. M. until 9 P. M. at Plymouth church. Music and prayer and truth and worship filled the courts of the Lord's house throughout the day. The Christian Endeavor inaugurated the day's devotion by holding a 7 A. M. prayer-meeting in the chapel. The Master was in the midst of them. The morning school held appropriate services; and the Junior Christian Endeavor Society, with their Easter songs, recitations and flowers, had a delightful service at 5:30 P. M. The pastor preached in the morning on "The Risen Christ," and in the evening delivered an address, "Triumph of Life." The congregations, morning and evening, were large and generous. The collection in the morning was eleven hundred and fifty-one dollars and thirty-five cents, and that of the evening so good that the entire Easter offering was very creditable to Plymouth people. The Temple Workers displayed rare taste in adorning the house of God with God's own ornaments. There was a wealth of flowers, with an artistic and appropriate motto to the right of the pulpit.

"God might have given enough,
Enough for every want of ours,
For luxury, medicine and health,
And yet have given no flowers."

Let us thank God for flowers, sweet tokens of the resurrection. And why not thank God that throughout our happy America this day of Christian joy is being more widely observed with the recurring years.

The First church, Oakland, made their annual offering for home missions; \$1,300 was the amount asked for and received; \$300 of this goes to aid the church in Lincoln. Such gifts make the giver not poorer, but richer.

Rev. S. G. Emerson preached for Pastor Merrill in the Market-street church in the morning. An Easter Sunday-school concert was held in the evening.

Rev. J. K. Harrison was at the Club; he reported very interesting Easter services, and real prosperity and harmony in the Santa Rosa church.

Rev. David Wirt and Dr. Warren spent the day at Black Diamond. The sacrament of the Lord's Supper was administered, and two were received to the church on confession of faith, one of whom is sixty-one years old, and was baptized by pouring. Five came from Nortonville, five miles away, to enjoy the occasion. The church now num-

bers eleven members, and a house of worship is talked about.

Rev. John Reid of Victoria, B. C., who some years ago very acceptably supplied the First church in this city for some time, is spending a short vacation with his son, the worthy pastor of our church, in Sonoma. He preached in Sonoma Sabbath morning and delivered the address in the evening.

Rev. George B. Allen invited his people in Lorin to bring lilies and plants in pots, instead of cut flowers, as more appropriate to the day. A good response was made, and one lily bud beautifully blossomed out in the church during the day.

Rev. A. Drahm, who for the last few years has lived in Sonoma, has received the appointment of Chaplain of the State Penitentiary at San Quentin. He should have our sympathy and prayers that he may fill this difficult position to the honor of God and the salvation of many souls.

DEAR PACIFIC: I am glad to be able to report good news from the Olive church. We have just closed a series of meetings continuing a week. The community was greatly moved. A degree of interest was awakened never known among our people. I was assisted in the meeting by Mr. J. P. Power, the clerk of our church, who expects to enter the ministry, who rendered efficient service. There were a number of conversions. Three united with the church yesterday; others have sought admission, but have not been received as yet. Easter Sunday was observed with appropriate exercises, the sermon being from I Cor. xv: 20. I have been much encouraged in my work. The members are united and faithful. More attention is given to Bible study than in any congregation I have known. The idea of Christian work is appreciated and carried out. We are looking after several adjacent neighborhoods, and my people support me in every aggressive movement. I have recently commenced to hold services at Thermalito—a citrus colony on the opposite side of Feather River from Oroville—with encouraging prospects. A Sunday-school has been organized of more than fifty members. A movement is in progress to organize a Congregational church, with every indication of success. [REV.] L. WALLACE.

OROVILLE, March 30th.

The Haywards church has accepted the resignation of Rev. W. W. Madge, and last Sabbath was his last day in that pulpit. A council met a week ago last Monday in that place. The First and Bethany churches of this city, the First, Plymouth-avenue, and Pilgrim of Oakland, and the churches in Alameda, Sunol and Niles were represented. Rev. S. M. Freeland was chosen Moderator, and Rev. E. C. Oakley, scribe. The result of council contained the following: "We find the action of the church valid and complete, and we recognize the fact that the pastoral relation in accordance with the terms of the resignation will cease on the 31st inst." "The council is glad to express its confidence in the Christian character and the marked pulpit power of our Brother Madge, and to commend him to the churches as an able, faithful and useful minister of Christ."

The Benicia church observed "Missionary Sunday" on the 22d and secured seventy dollars for the A. B. C. F. M., although the attendance was reduced by the high wind which prevailed. This church has voted its pastor a vacation of a month, which he contemplates spending in the southern part of the State.

Rev. H. M. Tenney of Grinnell, Iowa, has accepted the call of the First church in San Jose. He is expected to commence his labors before the close of the month. Mr. Tenney will come to this coast, having the strongest endorsement from brethren in the ministry. He has a record for efficient and successful labors in former fields of effort that give high hopes to the San Jose church. "The church as a unit stands ready to welcome him, and with him enter heartily into those labors for which the church exists and stands for in the community."

Very delightful Easter services were held in the Byron and Bethany churches last Sunday. "King Forever," by Rev. Robert Lowry, is one of the best Easter services we ever found. One of our families of Bethany church has been sorely afflicted by the protracted illness and death of an only son, William Alexander. He was a worthy member of the church and Good Templars, and a very exemplary young man. The family have the hearty sympathy of a wide circle of friends.

The Port Townsend church has doubled its audiences and taken new hope since Rev. H. C. Crane began his supply in January. An orchestra has been formed for use in Sunday-school and in the evening ("Brookfield") services. Mrs. Crane's Bible class already has drawn forty young men and ladies into it. Seven members have been added to the church. March 24th all factions united in an enthusiastic call to Mr. Crane to become the settled pastor. The church meets with a great loss, financial and spiritual, in the removal to another station of Captain Glover of the revenue cutter *Walcott*. Judge Scott, brother of Mrs. President Harrison, is one of the efficient helpers on the Board of Trustees.

Easter was a glorious day at Cottonwood. The young choir had been practicing all the previous week, and they surprised us. Rev. J. A. Jones preached a soul-stirring sermon on the words, "He preached unto them Jesus and the

resurrection." The church was beautifully decorated, and a sacred aroma was upon the whole service. In the evening the children sang and spoke their pieces well. The church was crowded, and dozens standing from beginning to end. Oh, for more money to put in a dozen more seats! Our new belfry is finished and looks nice. Good heart and feeling among all. God be praised. Com.

Easter day brought very large audiences to all the services at Lincoln. To the Sunday-school it was a gala day, for the nickels were brought in by the little workers, each giving an account of the manner in which they had been increased. Evidently, they had been very careful stewards of the Lord's money. One little girl increased her nickel to two dollars and fifty cents by running errands, selling popcorn, making iron-holders and sewing on buttons. The total amount received was twenty-six dollars. The pastor preached in the morning; text, "The Lord is risen indeed." Sunday-school concert in the evening. The church was beautifully decorated for the last Easter service we hope to hold in it. Among the decorations was a beautiful cross of calla lilies and marguerites from Oakland. An Easter gift of a bell for our new church was presented by friends who are visiting here from the East.

Com.

The church at Tucson, Arizona, has recently received four new members, which makes the total membership now 102, and several more are to unite at the next communion. A special service was held in observance of Good Friday, and Easter Sabbath was duly celebrated by a full service in the morning and a Sunday-school concert in the evening.

Rev. George B. Allen has consented to supply the Lorin church during April. "Spiritual Resurrection" was Rev. J. B. Silcox's theme Sunday morning in Sacramento. In the evening he preached the annual sermon to the Knights Templar. The church was full in the morning and overflowing full in the evening.

At Plymouth-avenue church, Easter day was begun by a sunrise prayer-meeting with between forty and fifty present. It was a wonderful meeting for power and earnestness. The pastor preached on "Raised with Christ." The music and responsive services were in keeping with the joy of the day. An Easter Sunday-school concert in the evening closed a rich day for the church.

EASTERN.

Twenty-one united with the church at Shenandoah, Ia., at the last communion.

Rev. P. B. Thayer has been pastor of the church in Garland, Maine, over forty years.

The churches of Cleveland are preparing for the union meetings which begin March 20th.

The Central church, Providence, R. I., propose to build a house of worship to cost about \$150,000.

The First church, Marietta, Ohio, received, March 15th, seventy-four, sixty-three of these on confession.

A Branch work of the church in Painesville, Ohio, has taken the form of the new church of Richmond.

The High-street church, Columbus, Ohio, has sold its house, and bought lots on which to build this summer.

The union meetings that have been attended with such happy results are still kept up in New Haven, Conn.

The church at Mill Creek, Wis., has recently received twenty-four, which more than doubles its membership.

Quite a large number of the Chicago ministers have the prevailing influenza. The attendance at the churches is small.

The Fourth church, Hartford, Ct., seems to be essentially a home missionary organization, with its work all around it.

The church in Beardstown, Ill., has received forty-three since January 1st. The pastor, Rev. D. A. Blose, has held special meetings.

Special union meetings of the Baptists, Congregationalists and Methodists have been held for some weeks in South Amesbury, Mass.

The church at West Superior, of which Rev. F. T. Rouse is pastor, has two branches that have good prospects of becoming churches.

The Massachusetts Home Missionary Society employs twenty-nine ministers to preach the gospel in six foreign languages within its bounds.

At Neillsville, Wis., about forty have agreed to unite in a Congregational church to be self-supporting. A good Sunday-school has been organized.

Rev. J. T. Flaws has been pastor of the church in Litchfield, Maine, twenty-six years, assisted by Rev. S. D. Towne. He is now holding special meetings.

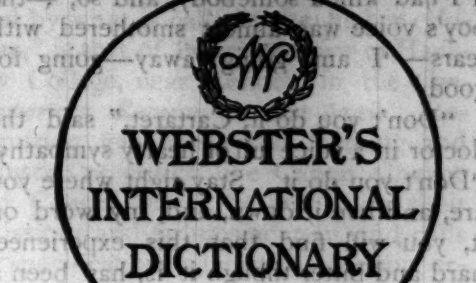
March 15th a council met at Renovo, Penn., and recognized the Swedish church, and ordained Mr. A. F. Jackson as pastor. The services were in both Swedish and English.

The Hough-avenue Branch of the Euclid-avenue church, Cleveland, O., was recognized as a separate church by council, March 18th. This church is a growth from a Sunday-school, begun less than three years ago.

Rev. T. C. Edwards, pastor of a prosperous Welsh Congregational church at Kingston, Pa., for twelve years, and professor of elocution at Kingston Seminary, has accepted a call from a strong historic church in Cardiff, Wales.

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Many announcements concerning them are very misleading, as the body of each, from A to Z, is 44 years old, and printed from cheap plates made by photographing the old pages.



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Our Young Folks.

Only Now and Then.

Think it no excuse, boys,
Merging into men,
That you do a wrong act,
Only now and then.
Better to be careful,
As you go along,
If you would be manly,
Capable and strong.
When you have a habit
That is wrong, you know,
Knock it off at once, lads,
With a sudden blow.
Think it no excuse, boys,
Merging into men,
That you do a wrong act,
Only now and then.

STRUCK HIS SISTER.

John Cartaret was thirteen years old, a sturdily built, fine-looking boy. He had a frank, pleasant face, and was generally liked, but he had a very quick temper, and at the time the narrative opens he was much ashamed and depressed. There was excellent reason for this mental condition. John had struck his sister. Several of his schoolmates had seen the cowardly blow, and the report had spread like wild-fire until everybody in the village knew all about it. Now, John had what phenologists call a large organ of approbation, and was particularly sensitive to public opinion. He could not endure to be considered lacking in gentlemanly qualities, and so he suffered keenly. To be pointed at as "the boy who struck a girl," "the chap who licked his sister," made his cheeks burn. Most of his quarrels and their effects had blown over after a day or two, but this one seemed to have an unending train of bitter consequences. The sister whom had struck was ill for several days, and though the cause of her illness was cold, the whole family persisted in declaring that the blow in the face was at the bottom of it. The family doctor, as he passed John on the front porch, gruffly remarked that "he ought to be ashamed of himself," and the very same day his Sunday-school teacher told him that she "never would have believed it if she hadn't heard it from good authority."

All this time the boy's heart was almost bursting with mortification, sorrow and anger, and not a person came forward to lend him a helping hand. To go to school was torture, and to go to church was quite as bad, for it seemed to John that every word the minister uttered in the way of reproof was intended for him. At last there came a grand climax, when the boy went out of his father's house with the intention of never returning to it. As he walked down the road, the great bunch in his throat which had grown larger for days seemed now about to choke him. The kind angels must have pitied the poor lad as he trudged along with his terrible burden of sorrow. On and on he went, neither knowing nor caring whither, until, when about four miles from home, he heard his name called by a man driving along the road. It was a young doctor who had established himself in a neighboring town, and who sometimes visited patients in the place where John resided.

"Why, Cartaret, my boy, where are you bound?" the kindly voice inquired, as the horse came to a full stop.

"I dunno, sir," said the lad, without lifting his eyes.

"Then, if you're not particular, why not jump in with me and have a ride?" the doctor suggested, conscious that there was something unusual the matter. For a moment there was a hard fight between pride and the longing for human contact and sympathy; but the latter feeling triumphed, and John, still keeping his cap well over his eyes, jumped into the carriage. For some minutes there was no word spoken. Then the doctor said, without looking around, "It's my opinion, Cartaret, that you might as well tell me all about it."

"Well," said John, in a tone of desperation and with a catch of the breath which caused his companion to glance involuntarily at the abject figure before him, "it's easily told, sir—I struck my sister."

"What did you do that for?" the doctor inquired.

"Because I am a bully and a coward."

"Did you injure her?" was the next question.

"She was ill afterward and cried a great deal. I suppose I did."

"How is she now?"

"She is all right, sir."

"You say you struck your sister. How many times did you strike her, and how hard?"

"I slapped her face once, but I was very angry; I may have struck her very hard."

"Is your sister older or younger than you?"

"Two years older."

"What was the occasion of the quarrel?"

"My sister wanted to read a book that I was reading. I wouldn't let her have it, and she snatched it from my hands and threw it into the mud. I picked it up, and then she tried to snatch it again, but I held on to it tight. When she found she couldn't get it she struck me a blow in the face, and then I gave her one."

The doctor knew that the boy had told the exact truth, and that no patient under his care had need of more delicate attention than this lad quivering under the smart of a great and humiliating sorrow.

"Did you apologize to your sister for your share of the proceeding?" was the next question.

"I tried to tell her that I was sorry, but she wouldn't listen to me, and father and mother are both down on me, and everybody in the village looks at me as if I had killed somebody, and so,"—the boy's voice was almost smothered with tears—"I am going away—going for good."

"Don't you do it, Cartaret," said the doctor in a voice full of hearty sympathy. "Don't you do it. Stay right where you are, and live it down, and, my word on it, you will find that this experience, hard and bitter though it is, has been a means of grace to you. I'll wager my best hat that you will never strike a woman again, not even if she scratched your eyes out."

"Oh, I don't know, sir," said John, hopelessly. "If a fellow has a quick temper and is a coward to boot, there is no telling what he may do."

"Did it ever occur to you that you had some provocation for your conduct?" the doctor asked.

"Oh, yes, at first, sir."

"Well, now, John, I think you had unusual provocation for striking that blow, and I am not in the least afraid to tell you so, because you do not seem to have any disposition to excuse yourself. It was a cowardly blow; but it was an act of gross selfishness and impoliteness for your sister to expect you to give up a book you were reading yourself. But if you could have sacrificed your personal comfort to your sister's desire it would have been a splendid thing for you. Every time we give up something we want ourselves, for love's sake, or in the interest of peace and good conduct, we achieve a definite victory. From this moment you are going to begin a new, brave life. You are going to remember that repentance has its limits, and that to keep in such sorrow as this is quite as unmanly and cowardly as the original sinning. You must brace up and face the situation with true courage. There's nothing like such fighting, Cartaret. I've had plenty of it to do, and its influence on one's spirit is like the effect on the body of a good swim in a rough sea. It makes a fellow praise God to think there is such grand work to do in the formation of his character."

"Oh, Dr. Rogers, do you think I can succeed?" the lad asked, with a new light in his face.

"I don't think—I know," was the hearty answer. "And, if you find yourself getting into a bog, just come to me and I will pull you out in advance."

John walked straight home. His sister had some friends playing tennis on the lawn, and he stood for a moment quietly watching them. The difference in his attitude—the strong, cheery look which had taken the place of the abused and woebegone—was instantly appreciated; and in less time than it takes to tell it he was surrounded by his acquaintances, all of them apparently much pleased to have him with them again. A little later his sister gave him a pleasant word and smile, and his father and mother seemed quite their old selves. This was a revelation to the lad. This change which had taken place in himself had instantly acted upon all who came in contact with him. The climax was reached when that evening, just before retiring, his sister humbly begged his pardon for her behavior.

John Cartaret has now grown to man's estate, but he has never forgotten the lesson taught by this experience. He knows that a sin repented of is forgiven, and that to grieve and fret afterward is weak and unmanly. He knows, too, that if he carries sunshine in his heart it will shine in his face and draw every one toward him, and that he who subdues a quick temper is "greater than he that taketh a city."—*Congregationalist*.

SLEEP FOR SCHOOL CHILDREN.

We all know how much greater is the need of sleep for children than for grown persons, and how necessary for their good it is to be able fully to satisfy this need; but how great it is generally at any particular age of the child is very hard to define exactly. The amount varies under different climatic conditions. In Sweden we consider a sleep of eleven or twelve hours necessary for the younger school children, and of at least eight or nine for the older ones. Yet the investigations have shown that this requirement lacks much of being met in all the classes through the whole school. Boys in the higher classes get little more than seven hours in bed; and as that is the average, it is easy to perceive that many of them must content themselves with still less sleep. It is also evident from investigations that the sleeping time is diminished with the increase of the working hours from class to class, so that the pupils of the same age enjoy less, according as they are higher in their classes. It thus appears constantly that in schools of relatively longer hours of work, the sleeping time of the pupils is correspondingly shorter. In short, the prolongation of the working hours takes place at the cost of the time for sleep.—*Popular Science Monthly*.

A clerk in an English parish was told to give out this notice: "On Sunday next the service in this church will be held in the afternoon, and on the following Sunday it will be held in the morning, and so on alternately until further notice." What he actually did give out was as follows: "On Sunday next the morning service in this church will be held in the afternoon, and on the following Sunday the afternoon service will be held in the morning, and so on to all eternity."

A LITTLE LAME BOY.

About sixty years ago a lame boy, named Erastus, left a humble home in New England, and entered a hardware store in Troy, New York. Besides being lame, he was slender and sickly, and his prospects in life seemed anything but promising. He knew little of the sports and pastimes that his companions enjoyed in their childhood; his face, even in the freshest years of life, bore the marks of suffering and care, and his friends pitied him, and said that he was very unfortunate.

But he had a quick, active mind, full of right aspirations, and a heart full of generous impulses. His mind was at work, preparing for usefulness in the future, and fondly dreaming of bright days to come, even in the solitary hours of sickness and suffering.

He did the best he could, though his lot was so circumscribed, and God had a life-work, full of honor, for the poor, little lame boy.

When he first applied for work in a store, he was so small that the proprietor looked into his earnest face with some surprise and said:

"Why, my boy, what can you do?"

"I can do what I am bid," was the manly answer.

There was the right ring in the reply, and the proprietor recognized it.

"Well, my little fellow," said he, "that is the kind of a boy we want; you can have the place."

That boy was Erastus Corning, the millionaire. The neglected, solitary lame boy made himself so useful to his employers, by his willingness to do "what he was bid," as to secure for himself the highest positions of responsibility and trust.

He became a bank president, a railroad president, canal company president, was three times elected mayor of Albany, was a member of the State Legislature, and for three terms a member of Congress. In 1863 he retired from business with a fortune estimated at five millions.

The Bible says that "the humbleth himself shall be exalted," and the boy who would become successful in life, must, like this man, begin by showing a willingness to do anything that he is bid. A conceited, hesitating over-nice clerk, comes to nothing; but the lad who is earnest and resolute, whose aims and purpose are his motive power, who is not to be turned aside from an object in life by false pride, in short, who, in any honorable calling, is "willing to do as he is bid," is almost certain, other things being equal, to rise in reputation, and to be richly rewarded with success.—*Youth's Companion*.

MIRTHFUL MENTION.

A man should not laugh at his own joke until some one else has laughed first. It may not be a good joke.

"Boss, kin I get the job of cleanin' out dis heah bank?" President: "No! no, my good man. You are too late. The cashier has already attended to that."

A youth was heard to remark to a jolly and fat Teutonian: "Haven't I seen you before?" "Your face looks familiar." "Is dot so?" said Hans. "When you get so old as me your face will look familiar, too."

At a young ladies' seminary, during an examination in history, one of the pupils was interrogated thus: "Mary, did Martin Luther die a natural death?" "No," was the reply; "He was excommunicated by a bull."

A lady tells us that she heard a colored preacher say: "De fo' part of de house will please sit down; fo' de hind part cannot see de fo' part de fo' part persist in standing befo' de hind part, to de uttuh obclusion of de hind part by de fo' part."

"Madam, are you a woman suffragist?" "No, sir, I haven't time to be." "Haven't time! Well, if you had the privilege of voting, whom would you support?" "The same man I've supported for ten years." "And who is that?" "My husband."

A couple of street urchins were standing in front of a grocery, where a box of macaroni was displayed. Said the first: "Johnnie, what's them?" pointing to the box. The second boy, with an air of superior knowledge that was simply delicious, exclaimed: "Why, doncher know? It's what they lights gas with."

"Dennis," said a gentleman to his janitor, "you are late this mornin'. What is the trouble?" "I wor obliged to go to court this mornin', where they wor investigatin' a little occurrence that happened last night." "Well, did they find anything?" "Yes, they fined me."—*Merchant Traveller*.

A cook who had burned up a piece of veal weighing four pounds threw it away, and afterwards explained to her mistress that the cat had eaten the meat. "Very well," said the lady, "we will see that directly." So saying, she took the cat, put it on the scales, and found that it weighed exactly four pounds. "There, Fredericke," she said, "are the four pounds of meat; but where is the cat?"—*Kolner Tageblatt*.

DR. STORRS ON THE CONGO LIQUOR TRAFFIC.—Rev. Dr. R. S. Storrs of Brooklyn, not known by any means as a "temperance fanatic," says: "Every dollar gained in the Congo rum trade ought to burn in the palm of the man who gains it as if it were part of the blazing asphalt that makes the pavement of the infernal religion."—*National Temperance Advocate*.

A BEE STING STUDY.

A new champion has arisen to defend the honey-bee from the obloquy under which it has always rested. Mr. F. Clark of Canada claims to have discovered, from repeated observations, that the most important function of the bee's sting is not stinging. In a recent article he says: "My observations and reflections have convinced me that the most important office of the bee's sting is that which is performed in doing the artistic cell-work, capping the comb, and infusing the formic acid by means of which honey receives its keeping qualities. As I said at Detroit, the sting is really a skillfully contrived little trowel with which the bee finishes off and caps the cells when they are filled with honey. This explains why honey extracted before it is capped over does not keep well. The formic acid has not been injected into it. This is done in the very act of putting the last touches on the cell-work. As the little pliant trowel is worked to and fro with such dexterity, the darts, of which there are two, pierce the plastic cell-surface, and leave in the nectar beneath it tiny drops of the fluid, which makes it keep well. This is the 'art preservative' of honey. A most wonderful provision of nature, truly! Herein we see that the sting and poison-bag, with which so many of us would like to dispense, are essential to the storage of our coveted product, and that without them the beautiful comb-honey of commerce would be a thing unknown. If these things are so, how mistaken those people are who suppose that a bee is, like the prince of evil, always going prowling about in search of a victim? The fact is that a bee attends to its business diligently, and has no time to waste in picking unnecessary quarrels. A bee is like a farmer working with his fork in the hay-field. He is fully occupied and very busy. If molested or meddled with he will be very apt to defend himself with the implement he is working with. This is what the bee does, and man, by means of his knowledge of the nature and habits of this wondrous little insect, is enabled, in most cases, to ward off or evade attack."—*Indian Witness*.

HUMAN RIGHTS.

Public attention can not be too frequently called to the scandalous iniquity which runs right through the criminal law of the country in its relation to personal rights and human beings, especially when those human beings happen to be poor women. English law is simply ferocious in its punishment of all offences against the rights of property; but it is equally extravagant in its leniency in punishing yet graver offences against human beings. This legal justice is very much more aggravated by the apparent inability of judges to use their discretion in the direction of equity. For example, contrast the following sentences recently passed with respect to property and persons. A pickpocket who stole a purse containing two guineas to five years' penal servitude; but a man who killed a drunken wife with a poker had only nine months' imprisonment! A burglar received five years' penal servitude; but two scoundrels who attempted to outrage a girl, six and four months respectively! In this country we still worship property and despise human beings, especially if they happen to be of the female sex. No language is strong enough to describe the barbarism and mischievousness of this feature of our criminal law. It trains the people to regard the most sacred personal rights as of trivial importance, and is diametrically opposed to the whole teaching of Jesus Christ, who always and everywhere taught that a man's life does not consist in the abundance of the things he possesseth.—*The Methodist Times*.

HIS PAPER WAS READ BY SOMEBODY.

Years ago, when Henry Grady was struggling to bring the Rome Commercial into front ranks, says the Rome (Ga.) Tribune, he called one day and asked the Rounsaville Brothers for an advertisement. J. W. Rounsaville replied: "Why, Grady, nobody reads your paper; it is no use to advertise in it." A happy thought suggested itself to Mr. Grady. He went to his office and wrote the following advertisement, which appeared next morning in the Commercial: Wanted—Fifty cats. Liberal price for same. Apply to Rounsaville Brothers." Well the picture that presented itself at Rounsaville's corner next morning beggars description. Boys of all ages and sizes—boys of all tints, from the fair-haired youth to the sable Ethiopian; barefoot boys and ragged boys, red-headed boys, freckled-faced boys; town boys and country boys; boys from all parts of Floyd county blocked up the sidewalks, doorways and street with bags full of cats—cats of every description, name and order; house-cats, yard-cats, barn-cats, church-cats, fat cats and lean cats, honest cats and thievish cats. Well, to make a long story short, the Rounsavilles told Mr. Grady to reserve a column for their advertisement as long as his paper continued; and that was just what Grady wanted.—*Christian Woman*.

The human heart is like a mill-stone in a mill; when you put wheat under it, it turns and grinds, and bruises the wheat to flour; if you put no wheat, it still grinds on, but then it is itself it grinds and wears away. So the human heart, unless it is occupied with some good employment, leaves space for the devil, who wriggles himself in and brings with him a whole host of evil thoughts, temptations, tribulations, which grind away the heart.—*Luther*.

THE BREATH OF SPRING.

Time to practice EASTER MUSIC, is it not? Send for our fine list of Carols, Anthems, etc., or for Easter Alleluias (5c, 50c doz.), Rosabel, or Our Easter Offering (15c, \$1.44 doz.), a cantata by Lewis.

MUSICAL SOCIETIES
Should wind up the season by practicing such Cantatas as Don Munio (\$1.50, \$13.50 doz.), Wreck of Hesperus (35c, \$2.40 doz.), 91st Psalm (60c, \$5.40 doz.), Ballard. Send for our list of 150 Cantatas.

FAIRS AND EXHIBITIONS
Are made successful by introducing easy Cantatas, like Dairy Maid's Supper (20c, \$1.80 doz.), Lewis.

BOYS AND GIRLS
Who sing will be delighted to take part in the brilliant Lower cantata, New Flora's Festival (40c, \$3.60 doz.), New Flower Queen (60c, \$5.40 doz.), Kingdom of Mother Goose (25c, \$2.15 doz.), Gypsy Queen (60c, \$5.40 doz.) Send for lists.

Any book mailed, postpaid, for retail price.

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NEW ENGLAND SOAP COMPANY

FISHBROOK & GLOTTZ, Proprietors,
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Manufacturers of Laundry and Toilet Soaps. Our celebrated Queen Lily Soap has now been on the market for twenty-three years. It recommends itself for washing clothes, window curtains, flannel goods—in fact for anything valuable it has no equal. Give it a trial, if you have not done so already.

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DEALERS IN CHOICE FAT
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BUTTER.

In Sealed Tins, for Hot Climates.

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MERCHANT TAILOR,
323 Bush St., S. F.

Will endeavor to please any who would want suit of clothing made.

Always in stock, manufactured from
PURE WOOL.

If we do not have in stock the particular pattern our customer wants, we will go with him to the wholesale cloth houses, where he can obtain the best selection in San Francisco to choose from. Fifteen per cent discount to clerymen.

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CREAM BALM
CLEANSES THE
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ALLAYS PAIN AND
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HEALS THE SORES,
RESTORES THE
SENSIBILITY OF TASTE
AND SMELL.

TRY THE CURE.
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The traveling public will find this to be the most convenient as well as the most comfortable Hotel in the city. Board and room, \$1.15 and \$1.50 per day. Hot and cold baths free. None but most obliging white labor employed. Free coach to and from the Hotel.

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ESTABLISHED 1862.

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No. 4 SIXTH STREET, S. F.
Near Market St.

Watches cleaned, \$1; Main Springs, \$1. All work warranted. Fine watch and jewelry repairing a specialty.

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(PRACTITIONER OF HOMOEOPATHY.)
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Office Hours: 1 to 4 P. M. Usually at home at 9 A. M. and 7 P. M.

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FIRE PROOF, BURGLAR PROOF,
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Correspondence solicited.

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LARGEST STOCK ON THIS COAST
TO CHOOSE FROM.

THE FINEST HATS AT THE LOWEST
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Commission, Wholesale and Retail
Dealers in

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AT OLD STAND,
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THE SATHER BANKING CO.

INCORPORATED MARCH 21, 1887.

Subscribed Capital.....\$1,250,000
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JAMES K. WILSON.....President
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Royal Baking Powder

ABSOLUTELY PURE

CONGREGATIONAL UNION FIELD NOTES.

DEAR PACIFIC: I have a new sense of the prolific fruitfulness of this sunny south-land. Less than a year ago at the comely hall which generous citizens put at the disposal of the Congregational church at Sierra Madre, I distributed about thirty nickels among a blessed group of wide-awake children, asking them in the Saviour's name to do what they could towards building a church to his praise. If I am rightly informed, their outstretched palms were the only vote ever taken on the subject of building a church. At their first financial roundup the nickels had grown to fifty dollars; and it seemed so much like loving neighbors better than themselves to send that money away when they needed a church at home, that fathers and mothers took hold with them. "A little child shall lead them." Lo, now one of the prettiest churches in this unsurpassed valley! If I ever have had a dark day in this arduous work, the happy sight of this beautiful church ought to make me forget it. The children's kindly memory of me, the earnest group of the Y. P. S. C. E., who gave me hearing as an active member of the oldest Y. P. S. C. E. on this Coast, the appreciative words of good people grateful for the Union's five hundred dollars help showed me the bright side of forty degrees more earnestness in this work if those who believe in it will only add the prayer and money power. Repeated visits to this lovely valley only emphasize the earnestness with which I write the word *unsurpassed*. Were I a real estate agent, with interests here, I should probably easily coin superlatives. But the positives must do for a preacher who always means to keep within the truth. If God has given any people on earth fairer homes than these have who from the foot-hills of the Sierra Madre Range look out on the San Gabriel Valley, and across to snowy Baldy, San Bernardino and San Jacinto, and down to the blue Pacific and fair Catalina, with its twin mamma hills, I am glad of it. But I have not seen them. Yet, all these glories may be, must be, shadowed to him whose light is great darkness because he shuts out the Son of God, the Light of the World. I might as well say, and be done with it, what I think of all this lovely Southern California. It is a land of promise. I need to remember that my sainted parents are in paradise to restrain the wish that their declining years might have been spent here. It is a reposit of country for old people. How they do enjoy it! The "boom" has helped it, though it made some cruel wrecks, bringing down the righteous with the wicked. The darkest day is past, and legitimate industry, with the unquestioned attractiveness of the country, is filling it with homes that are not surpassed for beauty, thrift and culture, on all this attractive Coast.

One pleasant feature of ministerial life here is the cordiality of the Santa Fe R. R. Co. in giving half-fares to ministers in active service. On the long distances between exchanges and connections, this is a great help, and is the easiest return the railroad company can make for many valuable but unpaid services which any public-spirited clergyman can render a country to whose interests he is devoted. It is a recognition of the fact that "real estate is not worth much in Sodom," and that the millions of money which Eastern piety and devotion have contributed to the churches, parsonages, and colleges of this Coast merit every reasonable co-operation here. The great railway centering in San Francisco has been kind to me in a business way, and the *Union Quarterly* has cordially tried to be even with it. Were I a pastor in Northern California, I would exhaust all the resources of a pleasant and patient persistence in papers, in petitions, in conference resolutions and personal interviews to induce the magnates of the Southern Pacific to fall into line with the usual courtesies of Eastern railroads. That they do not do it, is as much a reflection on their generosity and real business shrewdness as the contemplated bull and bear fight is upon the tone of San Bernardino civilization. The pass, as a favoritism which costs the unfavored, as a bribe for votes, or a bid for cowardly silence, may well come under the ban of the Interstate Commerce law. But the half-fare for active pastors who have wide calls for unpaid public services, is a custom of a civilization which only a cynic or a barbarian would oppose. Whoever in large and kindly spirit, with the sense of a man and the methods of a gentleman, enterprises this advance movement in railroad privileges will find many great hearts among both owners and managers to side with him. Busy railroad men often grant what they have no time to offer. "Ask, and ye shall receive." This, from my heart, brethren, for I have now much more heartily we work for the good name and the prosperity of a section of country,

if those whose pockets are really more interested than our own, work intelligently with us. Let the man you put forward to press your claims not be a growler or a grumbler, but a doer—a Californian, and not a cynic.

Brother Scudder's preaching is being practiced hereabouts. The Angel James is not only pushing his pen for the land of his adoption, but enlarging the chords and strengthening the stakes of the Eagle Rock church. Pastors Collins, Field and Crawford are helping him. It was my pleasure to be with him Sabbath morning. The earnest company received the pledge of twenty-five useful barrels with enthusiasm. They will be heard from.

Coming over to Perris I found a houseful ready to hear about "The Bright Side of Life at Forty Degrees Below Zero." A fine class of colonists renewed their old-time Eastern pleasures, and reminded their children that the old times were good times, too.

Here, too, the fellowship idea advances. Pastor Davis has reward for his perseverance. The loss of a thousand dollars by the blowing down of the church a year ago simply developed the pluck of this people. The new church is prettier than the old, and has secure foundations. It was a good thing, too, that Dominie Davis could not find another cabin, for his people have seconded his efforts to build the neat parsonage in which I am heartily entertained. It seemed like talking to old friends of the cause to give part of an evening to the Union. They read and answered the catechism *con amore*. Tuesday Brother W. N. Burr gave an inspiring account of his determination to have a good prayer meeting at San Jacinto. His excellent wife aided him in sweet songs, which added much to the meeting. Brother Hunt of Riverside made an earnest address on "What People Can Do to Help Their Pastor." Brother Thompson gave an account of a gracious revival at Highlands. Mrs. Thompson led the children lovingly to the Saviour's feet. Laymen Hartzell and Barrett illustrated the Christian enthusiasm which had brought them a drive of thirty miles to help a meeting, telling of "our duty to our unconverted neighbor." I wish an audience, repeating the songs and words of this Perris meeting, could reach every giver to home missions and church building who have helped the cause here. There is much talk of water and flumes and ditches and irrigation, but the "flowing well" of Christ's Church is pouring out the free water of salvation, and there is sound of abundance of heavenly rain. As the noble ranchers—men and women—will go back to their routine work to glorify it with higher ideals of service, I, their servant and brother, ought to send the circulars and do the drudgery of my part of the work better for their example; and God helping me, so I will. Keep the ball rolling, brethren. Keep the songs singing. On with the building for the King! Join the lines, stragglers! Come back, backslider, to One who will heal you and love you freely. "One more day's work for Jesus" at a time. An eternity of reward. Glory!

EDWIN S. WILLIAMS.

Last Sabbath evening Rev. Howard Crosby, LL.D., died, in the city of New York, where he was born, in 1826, and where he has always resided. He was a graduate of the New York University, a professor of Greek, and also chancellor in the same university. In 1863 he became pastor of the Fourth-avenue Presbyterian church in New York, and so continued to the end of his life. He was a leading divine in the Presbyterian Church; a man of fine presence; a strong, logical, biblical preacher; a good pastor, or a good citizen. He took a leading part in efforts to reform social abuses, and to do away with the saloon. He differed, in his ways of dealing with the drink question, from many good men, but he had the courage of his convictions, and bravely did what he thought was right. He was a grand man; positive, earnest, hard-working. Thank God that such men are born and reared in our large cities, which so often are called only sinks of iniquity!

It is reported that the Italian minister, Baron Fava, has been recalled to Italy because of the assassination of Italians in New Orleans by a mob, and because of the failure of our government to act promptly and effectively in the premises. Talk of an extra session of Congress and of war with Italy is in the daily papers. It sells the papers, but frightens no one. Such things may nag our government to appropriate millions on millions for war ships. Schemers are on all sides who would force the government to uncalculated and foolish schemes to spend the people's money.

The American Baptist Mission on the Congo has founded a new station on the upper river at Irebo, 375 miles above Stanley Pool, and 75 miles from the sea.

THE STATISTICS FOR 1890.

Following are summaries of statistics of the Congregational churches within the limits of the General Association of California, comprising the forty-five counties of Northern and Central California:

Number of churches December 31, 1890, 121. New churches formed during the year, 7; dropped from the roll, none.

Members, male, 2,514; female, 5,410; total, 7,924. Gain, 146; additions, confession, 520; letter, 506; total, 1,026. Removals, dead, 102; letter, 519; other, 260; total, 880.

Baptisms: adult, 215; children, 337; in Sunday-schools, 12,633; families (89 churches reporting), 6,481.

Benevolent contributions (89 churches reporting), \$28,944. This amount was distributed as follows: foreign missions, \$4,869; Education, \$102; Church Building, \$2,949; Home Missions, \$6,214; American Missionary Association, \$2,581; Sunday-schools, \$604; New West Educational Commission, \$13; Ministerial Aid, \$171; other, \$11,441; total, \$28,944; Home Expenditures, \$17,106.

For the whole State the report as forwarded to the National Year Book is as follows: churches, 177; church members, 11,856; additions, confession, 903; letter, 956; total, 1,859; losses, 1,220; net gain, 639; baptisms, adult, 347; children, 416; in Sunday-schools, 17,719; families (127 churches reporting), 9,113; benevolent contributions, \$34,826; home expenditures, \$221,323; Y. P. S. C. E., No. 71, members, 2,831.

The strength of some other denominations, as reported in Census Bulletin, No. 18, by the Department of the Interior, is as follows: United Presbyterian church—organizations, 13; members, 1,202. Advent Christian church—organizations, 14; members, 558. Church of the new Jerusalem (Swedenborgian), organizations, 12; members, 347. Seventh Day Baptists, none. Salvation Army—organizations, 29; members, 310. Christian Church, South, none. Catholic Apostolic church—organizations, 1; members, 88. Evangelical Adventists, none. Life and Advent Union (Adventists), none. General Six Principle Baptists, none. Brethren in Christ (River Brethren), none.

In Pennsylvania there are a few German Seventh-day Baptists, and a few Schwenkfeldians, named from a Silesian reformer who disagreed with Luther, especially on the deification of the body of Christ. In California there are none of these two sects, which are given a place among the 140 denominations to be reported by the Government. The Theosophical Society is also classed as a religious denomination. In California there are 14 organizations with 500 members.

From time to time I shall hope to report in THE PACIFIC the membership in this State of other denominations. It is pleasant to note that Congregational churches in California have increased in number from 85 in 1880 to 177 in 1890, and in membership from 4,800 in 1880 to 11,856 in 1890; a gain in number of churches of 108 per cent, in members of 147 per cent.

H. E. JEWETT,
Statistical Secretary General Ass'n.
VACAVILLE, March 28, 1891.

The Bulletin tells us that people in the country complain that the postal laws are violated by city newspapers containing lottery drawings being sent through the mails. The Bulletin explains that two editions of these papers are printed, and the one which goes through the mails does not have the drawings. The lottery business is distributed by carriers in the city, and by Wells, Fargo & Co.'s Express in the country. The Bulletin does not publish the drawings, but it seems to understand how it is done and so reports, without comment. We wish its comment had been, that this is a most contemptible business, as it is. It violates the spirit of the law if not the letter. The object of the government is to stop this gambling. These papers help the business all they dare to, and escape arrest. Shame on them, to descend to such meanness for a little money! And the proprietor of one of these papers, the *Chronicle*, has just been a candidate for the United States Senate. A fine law-maker such a violator of law would be!

March went out with heavy snow-storms in Great Britain, Nebraska and elsewhere East, blocking trains as in mid-winter. We cannot realize such things, living here with sunny skies, balmy air and green fields.

The annual Easter Monday custom of rolling eggs in the White House grounds, by the children at Washington, had to be given up because of the snow. Here Easter Sunday was just perfect, and Monday also.

La Grippe seems to be an epidemic in Pittsburgh, and is very prevalent in New York, Chicago, and many parts of the East. We have a little of it here. We are very thankful that there is no more.

Fairbanks Scales.

FOR FAMILY USE.
ALL SIZES.
FAIRBANKS & HUTCHINSON,
215 N. BROAD ST., SAN FRANCISCO.
For sale by all hardware dealers.

Publishers' Department.

Entered at the Postoffice at San Francisco as second-class matter.

LOS GUILICOS OLIVE COMPANY.

The olive land, bonded and purchased by the company, includes several hundred acres on the line of, and within ten or fifteen minutes' drive of two railroads; viz., the Santa Rosa and Carquinez (branch of Southern Pacific Co.) and Sonoma Valley branch of the San Francisco and North Pacific Railway. It is proposed to reserve the frontage on the Sonoma Creek, in tracts of from one to five acres, for summer homes, and shareholders in this company have the privilege of selecting, within one year, one of these tracts for summer cottages.

For further information, apply at the office of the Los Guilicos Olive Company, rooms 69, 70 and 71, Chronicle Building, San Francisco.

Responsible gentleman, who can furnish best references, is developing a section of first-quality vine and fruit land. Soil and water-irrigation in California. Realizing the fact that a large tract can be much more economically handled, he solicits correspondence with those having a moderate amount to invest, and who would like to take an interest in an honestly and prudently managed enterprise with him, to the extent of planting five acres and upwards. Payments may be made on instalments extending over a term of years. No speculative investment has ever been placed upon the market for persons of moderate means, who do not wish to reside permanently upon their land; while the pecuniary results are surprisingly large, as compared with the ordinary income from invested funds. Full particulars on application to A. H. Ten Broeck, Esq., office of this paper.

"The Brazen Androi" is the curious title of a story in two parts in the *Atlantic* for April. It is a story of old London. Mr. Lowell's traveler pursues his way through "Note: An Unexplored Corner of Japan." "Prehistoric Man on the Pacific Coast" is by Professor George Frederick Wright of Oberlin. The Hon. S. G. W. Benjamin, for some years United States Minister to Persia, has "The Armenians and the Porte." (Houghton, Mifflin & Co.)

I had catarrh of the head and throat for five years. I used Ely's Cream Balm, and from the first application I was relieved. The sense of smell, which had been lost, was restored after using one bottle. I have found the balm the only satisfactory remedy for catarrh, and it has effected a cure in my case.—H. L. Meyer, Waverly, N. Y.

The gloomy fears and the weariness of soul of which so many complain would disappear if the blood were made more healthy before it reaches the brain. Ayer's Sarsaparilla purifies and vitalizes the blood, and thus conduces to health of body and mind.

When Dobbins' Electric Soap was first made in 1864 it cost 20 cents a bar. It is precisely the same ingredients and quality now, and doesn't cost half. Buy it of your grocer, and preserve your clothes. If he hasn't it, he will get it.

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